Barnett, Thomas A 15. Barnet, T.

A CAVEAT

Against the

TORIES:

IN

An impartial View of their Behaviour in the Reigns of K. JAMES II, K. WILLIAM III, and her Majesty Q. ANNE; with some Account of what may be expected from them at present, by their reviving the Assertion of *Hereditary Right*.

To which is added,

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By a Presbyter of the Church of *England*.

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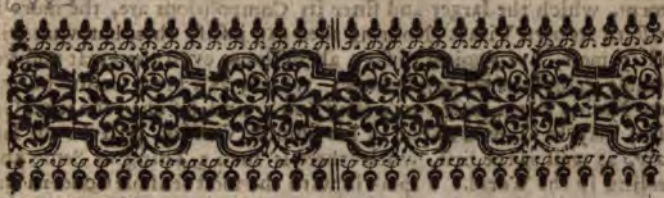

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AS no one ever writ a Pamphlet that had less Prospect of Honour and Advantage in so doing, than the Author of the ensuing; so no one ever set Pen to Paper with greater Reluctance and Irksomness, than he doth upon the present Occasion. The Generality of those who make themselves known to the World in Print, do it either to shew their Learning, or to ingratiate themselves with a Party, or to advance the Interest of Religion, or some great End of Profit or Pleasure, either real or apparent; but it is my Unhappiness to be oblig'd to write, not to advance, but to defend my self; not to do my self any positive Good, but to recover my self, as well as I can, from the Ill that hath been done me, and to throw the Dice at a Game, in hopes not to make a winning, but a saving Cast. The Truth of it is, I always was of Opinion, that the Devil's Interest can never be better carry'd on, than by the personal Piques and Differences of Clergy-men, since it is impossible that a Minister of any Perswasion can effectually expose another, but he must in a great Degree expose himself, and their common Mother. If so, let him carry his Point never so throughly at one End, he will be almost as much a Sufferer at the other; and according to the homely, but true Proverb, *What he gets in the Shire, he will lose in the Hundred*; his very Victories will be ruinous, and his Triumphs disgraceful. He may indeed by the Sparkling of his Stile, the Closeness of his Reasoning, the Delicacy of his Thoughts, and the Quaintness of his Satire, make himself talk'd on for a while among those who are Wits, or think themselves

so, but it must be at the Expence of his good Nature, like the Silk-worm, which the larger and finer its Compositions are, the more it wasteth its own Vitals. Nothing then can justify this, but what will justify most, I was going to say, all Actions, even the great and venerable Principles of *Self-Defence*; which, as a great Genius of our own Nation saith, *is Nature's eldest Law*; and (if one who is no Genius, may be allow'd to put in his humble Verdict) will be the last Law, as well as the first, while there is such a Thing as Sense and Feeling in the World. I speak it with the most sensible Concern and Regret for the Interest of Religion, as well as my self, that I and many others, by the false, malicious, and execrable Pamphlet of the late Curate of *Gravesend*, some Time since publish'd, are brought to this unhappy Dilemna, of making either our selves, or him, most odious and shameful. Now, what must be done in this Case? If we be quiet, and make no Reply, we virtually plead guilty to the Indictment, and implicitly confess our selves to be as vile as he represents us; and the Church, as well as we, do suffer extreamly by the Scandal, if we clear our selves of the Filth he hath cast upon us on all Sides; and as a natural Consequence of that, it presseth down with Violence to its proper Centre, his own Face, the Scene is only chang'd from him to me, and the Church is still wounded through the Sides of the Priest. Let Justice then take Place, and the Wretch be as highly and as largely disgrac'd himself, provided it can be done with Truth, as ever he endeavour'd to disgrace his Brother: *Nec lex est justior ulla quam necis artifices arte perire sua*, Nothing being more reasonable, than that the Inventer of Mischief, should taste of the bitter Fruit they have set for others. So that I may very well apply to my self, what an excellent Moralist once said, *Necessitas magnum imbecillitatis humanæ Patrocinium omnem Legem frangit, non est nocens quicunq; non spontè est nocens*; Necessity, the great Refuge and Excuse of human Frailty, breaks thro' all Laws; and he is not to be accounted in Fault, whose Crime is not the Effect of Choice, but Force; as also, the pertinent Expression of one who was as great a Statesman, as an Historian, (*Q. Curtius, Lib. 5.*) *Non speciosa dictu sed usu necessaria, in rebus adversis sequenda*: When Things are brought to a Plunge, a Man must not think himself oblig'd to follow that which will look sound and best, but what the present Extremity calls for. Nothing less than so powerful an Argument should have engag'd me so publickly with one of the worst of Men, as well as the worst of his Profession; a Person so cross and ill-contriv'd, that one would be tempted to think him a Monster in human Form; a Man of a Character so singular, and so opposite to all that is truly good, and comprehensive of what is bad, as if some evil Genius had shuffl'd him up together in a Contradiction to Religion, and in Despight of Society. The Truth of it is, so far is my Inclination or Interest from hallooing the Country upon a Brother, that both is the very Reverse; and as the worthy *Romans* of old held it more meritorious to save the Life of one Citizen, than to kill ten Enemies; so I think it more noble to preserve the Reputation of one Clergy-man, who officiates at the same Altar with our selve

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was, doth as well become the Pen or Mouth of such a debauch'd and wild Rake, as a Saddle doth a Sow. By the by, that Transcriber is of so scandalous a Life and Conversation, (as will be fully prov'd in the following Pages) that I verily believe he hath neither Time nor Inclination to peruse such Books of Morality; and that I, the same Gentleman who gave this Spark a satyrical Sermon, in Manuscript, upon this Text, *We have piped unto you, and ye have not danced; we have mourned to you and ye have not lamented*, (and which to my certain Knowledge the Libeller feloniously trump'd upon the Corporation, on a *Sunday* Morning, as his own Composition) did likewise oblige him at a dead Lift, with these gawdy Sentences. However, let this Matter be as it will, 'tis as pleasant to see a Libel made up of the most notorious Lies and Ribaldry, grac'd in the Fore-head with grave Quotations, as it would be to behold *Ringwood* or *Foller*, when hung up for his ill Qualities, to have a formal Defence or Justification of his Innocence ty'd about his Neck. So much for the Porch of this curious Fabrick! Now have at the whole Edifice! A Piece so remarkabable for the Grammar, the Consistence, the Truth, and the Manners of it, that I might well give the same Answer to it, that *Catullus* did to an equally stupid and scurrilous Poem, an undiscerning Friend sent to him, as a rare Performance; *Dii sacrum & horridum Libellum*, &c.

This, I say, would be the fittest Answer, if we consider the Subject Lampooning; but if we consider the Object lampoon'd, we must proceed in a more serious and regular Way. I confess it is difficult to do this, because, among other great Faults in the Libel, it is my Province to confute. There is Want of Method; and therefore I shall do that Kindness to the Author, as to supply his Want in that Particular, and reduce all he has said under these Heads: First, His gross and undeserv'd Reflections upon the moderate Men in general. Secondly, His Abuses of me. Thirdly, His pretended Vindication. First then, As to his gross and undeserv'd Reflections upon the Whigs, or moderate Men in general. As his Kindness to them is overflowing in all his profound Treatise, so especially pag. 11. where he expresseth himself in these Words: "When she (meaning the Church) "wants your Assistance, the Dissenters and your selves kindle the "Firebrands, and, like *Sampson*'s Foxes, run through, and would de-"stroy the Field of *Sion*. Your Heads are cast with one Consent; *Ge-"bal*, and *Ammon*, and *Amalek*, the Philistines with them that dwell "at *Tyre*. (And afterwards, toward the Bottom) When our false "Friends (speaking of the Whigs, in Opposition to the Dissenters) act "like *Joab* to *Abner*, caress with a Hug, and smite under the fifth "Rib; pretend at a Kindness, and aim at Destruction. And, pag. 12. "Now I am a little warm'd with laying these Sentences together, "that you may have a greater Advantage, let me tell you, *de novo*, "you are the *Fauxes* that work secretly in the Vault, that stow the "Barrels, lay the Train, and light the Match, and have been more "than once, in the Language of a Foot-Soldier, ready to present and "give Fire. Here you may see the wonderful Modesty of the late discarded Curate and School-master. He brands all the moderate Par-

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ty of the Church of *England*, as sworn and inveterate Enemies to the Constitution, both Ecclesiastical and Civil, when the major Part of both Houses of Parliament for seven Years, and the major Part of the Bishops at present, (and those the most eminent for Station, Learning, and Piety) are in the Number; and not only so, but makes them as bloody, and as relentless Traytors, as they who were engag'd in the most execrable Treason and ruinous Conspiracy that ever was. You cannot but expect wonderful Performances from the Sincerity and good Temper of this Gentleman, when he not only stumbles, but falls flat at the very Threshold, hath the Brow to aver the most impudent Falshoods in the Face of thousands and ten thousands that know the contrary, and dares attack the whole Body of those, who are at once both the brightest Ornaments and strongest Supports to Church and State. However, it is the Happiness of those noble Patriots, both Spiritual and Temporal, that their Honour and Conduct is beyond the Reach of their greatest Enemies; much more vastly above the Tongue and Pen of this paultry Scribbler, who, like a little weak Cur, will sooner hurt himself, than them, and break his own Teeth, before he can make any Impression upon a Thing so solid and durable, as their glorious Character. But is the Author in earnest, when he saith, the Whigs are so far from giving Assistance to the Church, when in Danger, that they kindle Fires to burn and destroy her, and make her *Smithfield*-Martyrs? Or is he in jest, and speaks but out of Banter? If the latter, why doth he not speak out, that we may know his Meaning? Why doth he not call it a Romance, or a Novel, instead of a Vindication? It might well have pass'd for such, considering the gross Fictions it begins and goes on with; and should he have added translated from the *French* or *Spanish*, we should have readily believ'd him, it being so nicely calculated to both Intents. But if he be in earnest, he must perswade us out of our Memory and Senses, before he can cog the Dice upon us in so bewitching a Manner, and palm upon us such a bulky Absurdity. Why, Man, an Absurdity as monstrous in Politicks, almost as Transubstantiation is in Divinity? Why, Man, hast thou forgot the Revolution? Sure thou can'st not, since it happen'd within thy Observation; or if thou hast, dost thou think all the Nation is as craz'd and forgetful as thy self? The very Porters and Mob of thy own Party, will acknowledge, that the Whigs did once save the Church and Nation too in King *James*'s Time, let them never be so wicked since, and at present. Witness their frequent cursing and upbraiding a very great Man, for betraying, as they call it, his Master, who rais'd him from a private Gentleman, to an eminent Station, and made him a Peer; and yet he went off among the first to the Prince of *Orange*. 'Tis a Wonder, when your Hand was in, you did not call the Whigs *Mahometans* too, and say, that they destroy'd the Churches in the *Revelations*, as well as our own; and that by the great Beast with seven Heads in the 13th Chapter of the same Book, was meant the late *Junto*. But should an arch Wag of the opposite Party light on the Book, and read these two Pages, he would not only damn the whole for its Impu-

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dence and Nonſenſe, but retort theſe ſtrange Expreſſions upon you, and apply (as he might with much more Juſtice) your pompous Quotations out of a Pſalm, to ſeveral Tories of the firſt Magnitude, who concurr'd at leaſt in all the bad Meaſures of K. *James* the 2d, to the ſignal Ruin of that Monarch, and their own Shame. *Gebal* might put him in Mind of the High-Commiſſion Court, a preter-natural Excreſcence in the Body politick, and as much a Blemiſh and Pain to it, as a cancerous Wen is to the Body natural; and therefore great Pity it was not, as the other uſually is, cur'd by cutting. A Crew of hopeful Gentlemen! who had ſo much Reaſon as to ſuſpend a Biſhop of the firſt Rate, becauſe he would not perſecute a very worthy Preſbyter of his, for preaching againſt Popery; who had ſo much Honeſty, as to condemn him almoſt unheard, (for neither they nor the King's Counſel did make a Reply to, much leſs confute the Arguments of that Prelate's Advocates) and who had the Courage not to ſet their Hands to their own Acts, but plac'd a Blank againſt every Seal of their Court. *Ammon* might put him in Mind of thoſe equally true and High Sons of the Church of *England*, who ſat as Judges over, and acted as Pleaders againſt Seven other moſt worthy Biſhops, for ſtanding in the Breach, and nobly ſtemming the Tide of Idolatry and Tyranny that was ruſhing in upon us, like an univerſal and fatal Deluge; while theſe, their dutiful Children and harmleſs Sheep, with all the Art and Sophiſtry they were capable of, were ſtriving to pull down thoſe weighty Pillars of both Religion and Liberty, and to bury themſelves and the whole Nation under their immenſe Ruins. *Amalek* would put him in Mind of thoſe who brought *Quo Warranto*'s againſt moſt of the Corporations in *England* at the latter End of King *Charles*'s Reign, and advis'd his Succeſſor to break a moſt important Law the very Day he came to the Crown, by iſſuing out a Proclamation to levy Money without Conſent of the Subject; I mean to continue the Payment of a Tax, which, by a previous Act of Parliament, was to expire with the Breath of the former King. The *Philiſtines* might put him in Mind of thoſe who were for actually bringing in the worſt of *Philiſtines* upon us, who voted in Parliament for a ſtanding Army, headed throughout by Popiſh Officers; and who, notwithſtanding theſe diſciplin'd Cut-throats had ſtruck the Nation with unſpeakable Fear by their Menaces and Plunderings, did ſeveral Years afterwards addreſs the King with their humble and hearty Thanks (yet to be ſeen under their Hands) for the Care he took of all his Subjects, in raiſing and maintaining thoſe Troops. With them that dwell at *Tyre*, would put him in Mind of thoſe who not only read or diſpers'd King *James*'s Declaration for the taking off the Teſt and penal Laws, but did their utmoſt Endeavour that all thoſe under their Influence and Authority ſhould do the ſame; and were ſo active in their ſeveral Stations and Capacities to undermine theſe Ramparts and Bulwarks of all our Spiritual and Civil Rights, and whatever was dear unto us. Though perhaps, if we conſult ſome *DUTCH* Commentators, they will tell us, that as *Tyre* was formerly for many Ages the greateſt *Emporium* for Trade in all the World, and

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by Consequence famous for MERCHANTS of all Sorts; so this last Expression might much more probably allude to those Hucksters who advis'd King *Charles* the 2d to fall upon the rich *Holland Smyrna* Fleet, without any Manner of Provocation and Reason, and four Days before the War was proclaim'd. So that had not the late Curate been drench'd in Impudence and Stupidity, as much as he is with Brandy and Punch, he had never canted in this Strain, and hit the Whigs in the Teeth with their aiming at the Ruin of the Church, when they not only had the greatest Share in saving it when press'd to the last Extremity, but rescu'd it from those very Jaws of Destruction into which the Tories themselves, who pretended the greatest Kindness, had cast it. Not that I would fix so odious a Character upon the whole Body of Tories; I have both more Charity and more Manners, than that comes to, (though I might be free with them, with more Justice than our Author is with the opposite Side) so far from it, that I acknowledge the great Hand some of them had in the Revolution, as his Grace the late Duke of *L——ds*, and the present B—p of *L——n*, and the great Services many more of that Denomination have done since. But yet I will be bold to say, that it is impossible for any who acts upon the Tory Principle, to be a true Friend to the Constitution; which will plainly appear, if we trace Things to their Head; the best Way of judging of the Nature of a Controversy, and discerning the Merits of a Cause. Now, all who are tolerably vers'd in modern History, know, that the Nation was first divided into these two Parties at the latter End of King *Charles* the 2d's Reign, when the unhappy Disputes about the Succession arose. Some then, out of a mistaken Zeal to the Church and Monarchy, or to make their Court to the two Royal Brothers, did assert the Succession to the Imperial Crown of these Realms, to be unalterable, undefeasible, *Jure Divino*, and inseperably join'd to the next of Blood, (a Dialect, by the By, too much us'd in some of our late Addresses) and were stil'd by the honourable Name of Tories. But others, (and these by far the greater Number) out of a just Apprehension of Popery, the conceal'd Religion of the Duke of *York*, and foreseeing what would follow, if one of that Perswasion should get to be King, in order to prevent so great a Danger, and to put both Church and State out of all probable Reach of their open and secret Enemies, were for breaking but one Link of the Chain in a fair and Parliamentary Way, and for setting aside the next presumptive Heir, and placing the Crown upon the Children, yet in a lineal and usual Descent; and so were branded with the odious Name of Whigs. It would take up a large Volume, to give an Account of the Pretensions and Arguments of both Sides; and I humbly presume it is needless; Time and Experience have abundantly shewn which was in the right. I shall only remark, that the Tory Party, of which the late Earl of *Rochester*, then Mr. *Hyde*, and Sir *Lionel Jenkins*, were the Head in the House of Commons, carry'd Things so far as to assert, that even an Act of Parliament could not alter the Succession; that supposing his Majesty and the Upper House should give their Consent (neither of

 which

which was likely) to the Bill of Exclusion, then so eagerly insisted on by the Lower House, it would be a Nullity; that there was a loyal Party in the Nation, that would always assert the Right of the natural Heir, notwithstanding any pretended Incapacity he should lie under from the Law, since they had took an Oath of Allegiance, not only to the present King, but his Heirs. From hence I argue, that a true Tory cannot be a Friend to our Constitution, as settled upon the House of *Hannover*, since that illustrious Family, notwithstanding so many Acts of Parliament made in its Favour, both in the late and present Reign, cannot be pretended to be so nigh in Blood to the Crown of *Great Britain*, as the Houses of *Savoy* and *Burgundy*, (not to mention the Claim of the Pretender at *St. Germains*) and by Consequence, upon the Tory Principle, cannot justly succeed her Majesty, while any of the aforesaid Branches are alive. Not but that I verily believe, or at least am willing to hope, that many of those who are call'd Tories, are heartily for the *Hannover* Succession, in Opposition to the hereditary Right of those who are nearer of Kin; but then so far as they are so, so far they lose their essential Character, deviate from their proper Name, and commence Whigs. So that nothing is more plain, than that the Whig, or at least a Whiggish Principle, is the Foundation of our present Constitution. But to proceed. The Curate, pag. 24. intimates, that the Whigs would be very glad to hear the Clergy say, that St. *Peter* and St. *Paul* taught the People to rebel, and were the first Founders of Whiggism; and that the 13th of the *Romans*, and the 3d of *Titus*, were only the Foists of the graceless Tories of those Times. But to this I answer, that neither do the Whigs desire, nor their Cause lack, that these Chapters, or any in the whole *Bible*, should be spurious; and they both believe, and are content, that those Places should be as genuine as any Portions whatsoever of the Canonical Scripture: But I believe they wish (and so do I) that none of the Clergy would from thence prove the Necessity of submitting to a lawless Tyranny; a Doctrine very unworthy of the infinite Wisdom, and Goodness, and Mercy of God, and expound these Texts after such a Manner, as will, by the same Way of Reasoning, justify the greatest Absurdities both of Popery and Fanaticism. Aye, but, say some of the Tories, what can be more plain to prove Passive-Obedience and Non-Resistance, than those express Words of an inspir'd Writer, *Let every Soul be subject to the higher Powers, for there is no Power but of God; the Powers that be, are ordain'd of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.* An admirable Argument indeed, as they apply it! Just so may the *Hocus Pocus* Catholick say, in Defence of his nonsensical Transubstantiation, what can be plainer than these Words in the same divine Scripture, *This is my Body, and this is my Blood?* And the sullen Quaker, in Defence of his not swearing, though lawfully requir'd, may alledge as much to the Purpose, *Swear not at all*, Mat. 5. 34. And, *But above all Things, my Brethren, swear not*, James 5. 12. Therefore in these, and all other Expressions of the *Bible*, where the literal

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Sense is harsh, we must, to avoid the grievous Absurdities which otherwise must of Necessity follow, attend to the Scope and Design of the Holy Ghost in those Words, and expound Scripture by Scripture. But because the 13th of the *Romans*, and the 3d of *Titus*, are the grand Topicks from whence this Pamphleteer hath took Occasion scurrilously to abuse the Corporation of *Gravesend*; and many young pert Divines have, either out of Malice or Ambition, of late Years, under this Convert, bombarded the sobereſt Part of their Congregations, and the Revolution it self; I shall here, as thoroughly and as briefly as I can, consider them. I beg Leave then, to ask of these positive and warm Gentlemen, whether those Passages of Scripture have destroy'd all the Rights and Privileges of the Subject, allow'd them by Law, which otherwise they would have had. If they answer in the Affirmative, I reply, that by the same Rule of Divinity, the Scriptures have destroy'd all the Rights and Privileges of Wives and Children, and Servants; and by consequence, leave all Marriage-Settlements, Estates of Inheritance, and images at the Mercy of their respective Husbands, Masters, and Parents, whenever the latter shall bring their Consciences to trample upon the former, and command, them under Pain of being denounc'd no Christians, aquiesce under the Usurpation. For the Submission and Obedience of these inferior Relations, to their respective Superiors, is as strictly and as unlimitedly (I may say more) urg'd by the Apostles, as the Obedience and Submission of Subjects to Kings and Governours; as will appear, if we consider their proper and several Exhortations. I will instance in some of all kinds: *Wives, submit your selves unto your Husbands, as it is fit in the Lord*, Col. 3. 18. *Therefore as the CHURCH IS SUBJECT UNTO CHRIST, so let the Wives be subject to their own Husbands in every thing*, Ephes. 5. 24. *Even as* Sarah *obey'd* Abraham, *calling him Lord, whose Daughters ye are as long as ye do well, and ARE NOT AFRAID WITH ANY AMAZEMENT*, 1 Pet. 3. 6. Thus, *Children, obey your Parents in ALL THINGS, for this is well pleasing unto the Lord*, Col. 3. 20. Thus, *Servants, be obedient to them that are your Masters, according to the Flesh, with FEAR AND TREMBLING, in Singleness of Heart, AS UNTO CHRIST*, Ephes. 6. 5. *Servants, obey in all THINGS your Masters, according to the Flesh, not with Eye-Service, as Men-pleasers, but with Singleness of Heart*, Col. 13. 22. *Exhort Servants to be subject to their Masters, and TO PLEASE THEM WELL IN ALL THINGS, NOT ANSWERING AGAIN*, Tit. 2. 9. And lastly, *Servants, be subject to your Masters, with all FEAR, not only to the Good and Gentle, but also to the FROWARD*, 1 Pet. 2. 18. It may be observ'd, that some of these Expressions are much more strong for the Passive-Obedience and Non-Resistance of Wives and Servants to their Husbands and Masters, than those which the Tories would have to prove that Doctrine towards Kings and Governors; and in the last Text, it is remarkable, that this Duty of Obedience and Submission to Masters, is not only plac'd in the same Chapter where the Obedience to Kings is as strongly urg'd as any; whereas the *New-Testament (Submit your selves to every Ordinance of Man, for the Lord's Sake, whether it be unto the King as Supream, or unto Governors, as unto them that are sent by*

 him,

him, for the Punishment of evil Doers, and for the Praise of them that do well, Vers. 13, 14.) but also immediately after, if possible, another greater Injunction, *Honour the King*, Verse 17. which may well intimate, that the Obedience of Subjects to Kings and Governors, stands upon the same Foot. However, this is certain, that since the positive Injunctions for the Duty and good Behaviour of Wives and Servants to their Husbands and Masters, are more awful and venerable in the Phrasing of them, than those for the Duty and good Behaviour of Subjects to Kings and Governors; it is Nonsense to strain the Injunctions laid upon the latter, to an unlimited passive or assive Obedience, which you please, more than the Injunctions laid upon the former, especially where they have not only the Laws on their Side, but two Parts in three of the Government.

But if they allow that the 13th of the *Romans*, and the 3d of *Titus*, and the like Passages, do only enjoin Obedience in general from Subjects to Government, without entering into the Mysteries of the one, or the Privileges of the other; this is all that the Whigs require or insist upon. Indeed, it is the Opinion of the most eminent Divines of our Nation, and others, that those fam'd Chapters do not confer on Kings and Governors, any new Prerogative, much less an absolute and tyrannical Dominion over their Subjects, but were only design'd to teach the new Christians, (and in them, all others) that the extraordinary Blessing of the Gospel, in making Men the Children of God, and Inheritors of the Kingdom of Heaven, did not dissolve their former Allegiance to their Emperor, and act Obedience to Laws, altho' they were both Heathens; and were only a necessary Caution to the new Converts, to be humble, and quiet, and peceable; and to prevent any fond Notion that the Saints were to be in Subjection to none, and that Dominion is founded in Grace, a Conceit that all Sects are apt to fall into. And so far are they from thinking that God Almighty, either by the Law of Nature or Religion, establish'd Tyranny, that they think that at first every Head of a Family was a King, and that political Government (so far as concerns the Kinds and Measures of it) came from the Consent of the People. But because this is look'd upon to be no less than Heresy by some of our Gown, I shall quote a very considerable Authority or two, to prove what I say; and those are of the great Mr. *Hooker*. Saith he, in one Place, "It is no improbable Opinion that the Arch-Philosopher was of, that "the chief Person in every Houshold, was always, as it were, a King. "So when Numbers of Housholders join'd themselves in civil Society "together, Kings were the first kind of Governors among them, "which also was, it seemeth, the Reason why the Names of Fathers "continu'd still in them, who, of Fathers, were made Rulers; also, "the antient Custom of Governors, to do as *Melchisedeck*, and being "Kings, to exercise the Office of Priests, which Fathers did, at the "first, grew, perhaps, by the same Occasion. Howbeit, this is not "the only kind of Regimen that has been receiv'd in the World; "the Inconveniencies of one Kind, have caus'd sundry others to be de-"vis'd; so that in a Word, all publick Regimen, of what kind soever, "seemeth evidently to have risen from the deliberate ADVICE, Con-

"sultation,

" ſultation, and COMPOSITION between Men, judging it conveni-
" ent and behoveful; there being no Poſſibility in Nature conſider'd
" in it ſelf, but that Men might have liv'd without any publick
" Regimen. (*Hooker*, *Eccleſ. Lib.* 1. *Sect.* 10.) " And again, ſaith he,
" of this Point therefore we are to note, that ſith Men naturally have
" no full and perfect Powers to command whole politick Multitudes
" of Men, utterly without our Conſent, we could in ſuch ſort be at
" no Man's Commandment living. And to be commanded, we do
" CONSENT, when that Society, whereof we are a Part, hath at any
" time before conſented, without revoking the ſame after, by the
" like UNIVERSAL AGREEMENT. (*ibid.*) By which Words, it is plain, that the moſt learned Divines and *Civilians* thought that both Government and Laws came at firſt by Conſent of the People; and what is more remarkable, this univerſally admir'd Author declares, that the Beginning and Deſign of Laws, was to curb the Extravagance of Kings and Rulers, as you may ſee by the following Expreſſion. " At the firſt,
" when the ſame certain kind of Regimen was once appointed, it may
" be that nothing was then farther thought upon for the Manner of
" Governing, but all permitted unto their Wiſdom and Diſcretion,
" which were to rule, 'till by Experience they found this for all
" Parts very inconvenient; ſo as the Thing which they had DEVIS'D
" for a Remedy, did indeed but increaſe the Sores which it ſhould have
" cur'd. They ſaw, that to live by ONE MAN'S WILL, BECAME
" THE CAUSE OF ALL MENS MISERIES. This conſtrain'd them
" to come unto Laws, wherein all Men might ſee their Duty before-
" hand, and know the Penalties of tranſgreſſing them. I could quote the Sentiments of many other great Divines of our own Church, in particular Biſhop *Bilſon*, a great Stickler for the Power and Prerogative of Princes, who acknowledges, that Princes may forfeit their Power, and their Title to the Obedience of their Subjects, to ſhew that it is their Opinion, that the 13th of the *Romans* and the 3d of *Titus*, doth by no Means inveſt Kings with an abſolute unlimited Power, or deprive their Subjects in their publick Capacity, (whatever Reſtraints is laid thereby upon private Perſons) from defending themſelves againſt the Throne, when their Ruin is otherwiſe unavoidable; but neither my Time nor my Paper will allow that, and I humbly preſume, that the plain and reiterated Thoughts of ſo judicious a Man as Mr. *Hooker*, are ſufficient for this Purpoſe; a Divine ſo ſtrenuous, and hearty a Champion for the Church of *England*, and of ſuch wonderful Learning and ſound Principles, that the moſt excellent Prince and bleſſed Martyr King *Charles* I. recommended in an eſpecial manner the reading of this Book, to his Daughter the Lady *Elizabeth*, and a Pope before him, (who muſt be ſuppos'd to be far from partial, in behalf of a Proteſtant Writer) would have to be the only Man in that Age who deſerv'd to be call'd an Author, and whoſe Work he look'd upon as the moſt perfect Piece in its Kind. And what, perhaps, is more remarkable than all this, the wiſeſt Kings, and thoſe who have been the moſt jealous of the Encroachments of their Subjects, and moſt tender of their own Honour; and moſt, if not all the Writers, (until very

lately)

lately) who have treated of Obedience or Rebellion, even those who have been the greatest Assertors of the Power an Prerogative of Princes, have said as much, and given up the Cause in this Point; witness King *James* I. who in his Speech to the Parliament 1603, addresses himself to the Nation thus: " I will ever prefer the Weal of the " Publick, and the whole Commonwealth, in making of good Laws " and Constitutions, to any particular and private End of mine: " Thinking ever the Wealth and Weal of the Commonwealth, to be " my greatest Weal and worldly Felicity; a Point wherein a lawful " King doth directly differ from a TYRANT. For I do acknowledge " that the special and greatest Point that is between a rightful KING " and a usurping TYRANT, is this, that whereas the proud and am- " bitious Tyrant doth think his Kingdom and People are only or- " dain'd for the Satisfaction of his Desires, and unreasonable Appe- " petites; the righteous and just King doth, by acknowledging him- " self to be ordain'd for the procuring of the Wealth and Property of " the People. And again, in his Speech to the Parliament 1609, he hath these Words: " The King binds himself by a double Oath, to " the Observation of the fundamental Laws of his Kingdom, tacitly " by his being a King, and so bound to protect as well the People, as " the Laws of his Kingdom, and expresly by his Oath at his Coro- " nation, so as every just King in a settled Kingdom, is bound to " observe that PACTION, made to his People by his Laws, in fra- " ming his Government agreeable thereunto, and according to that " Paction which God made with *Noah*, after the Flood; hereafter, " *Seed-time and Harvest, and Cold and Heat, and Summer and Winter,* " *and Day and Night, shall not cease, while the Earth remaineth.* And " therefore a King governing in a settled Kingdom, LEAVES to be a " King, and degenerates into a Tyrant, as soon as he leaves to rule " according to his LAWS. And a little after, he saith, " Therefore " all Kings that are not Tyrants, or perjur'd, will be glad to be bound " themselves within the Limits of their Laws; and they that per- " swade them to the contrary, are VIPERS and PESTS, both against " them and the Commonwealth.

Much to the same, *Barclay*, a great Champion of absolute Monarchy, (*Lib.* 3. *contra Mon. lib* 8.) " But if any should ask, must the " People then always lay themselves over to the Cruelty and Rage of " Tyranny? Must they see their Cities pillag'd, and laid in Ashes? " Their Wives and Children expos'd to the Tyrant's Lust and Fury, " and themselves and Families reduc'd by their King to Ruin, and " all the Miseries of Want and Oppression, and yet sit still? Must " Men always be debarr'd the common Priviledges of opposing Force " with Force, which Nature allows so freely to all other Creatures for " their Preservation from Injury? I answer, SELF-DEFENCE IS " A PART OF THE LAW OF NATURE; nor can it be deny'd the " Community, even AGAINST THE KING HIMSELF; but to re- " venge themselves upon him, must by no Means be allow'd them, " it not being agreeable to that Law. Wherefore if the King will " shew an Hatred, not only to some particular Person, but sets him-

" self

" ſelf againſt the BODY OF THE COMMONWEALTH, whereof he
" is Head, and ſhall with INSEPARABLE ill Uſage, cruelly tyran-
" nize over the whole, or a CONSIDERABLE PART of the Peo-
" ple; in this Caſe the People have a Right to DEFEND THE
" REST AND THEMSELVES from Injury. But it muſt be with
" Caution, that they only defend themſelves, but do not attack
" their Prince. They may repair the Damages receiv'd, but muſt
" not, for any Provocation, exceed the Bounds of due Reverence and
" Reſpect. They may repulſe the preſent Attempt, but muſt not re-
" venge paſs'd Violences: For it is natural for us to defend Life and
" Limb; but that an Inferior ſhould puniſh a Superior, is againſt
" Nature. The Miſchief that is deſign'd them, the People may pre-
" vent before it is done; but when it is done, they may not revenge
" it on the King, though the Author of the Villany. This there-
" fore is the Priviledge of the People in general, above what any
" private Perſon hath, that particular Men are allow'd by our Ad-
" verſaries themſelves (*Buchanan* only excepted), to have no other
" Remedy, but Patience; but the Body of the People may (with
" Reſpect) reſiſt INTOLERABLE TYRANNY; for when it is MO-
" DERATE, they ought to endure it. And in another Place of the
ſame Book, after having, with a great deal of Argument and Elo-
quence, preach'd up the Doctrine of Paſſive-Obedience and Non-Reſi-
ſtance, he goes on, " What then, can there no Caſe happen wherein
" Men may not, of Right, and by their own Authority, help them-
" ſelves, take up Arms, and ſet upon their King, imperiouſly domi-
" neering over them? None at all while he remains King. *Honour*
" *the King, and he that reſiſts the Power, reſiſts the Ordinances of God,*
" are Divine Oracles that will never permit it. The People there-
" fore can never come by any Power over him, unleſs he do ſome-
" thing that makes him CEASE TO BE A KING; FOR THEN
" HE DIVESTS HIMSELF OF HIS POWER AND DIGNITY, and
" returns to the State of a private Man, and his Subjects become free
" and ſuperior. —— But there are but few Carriages which bring the
" Matter to this State. After conſidering it well on all Sides, I can
" find but two. Two Caſes there are, I ſay, whereby a King, *ipſo*
" *facto*, becomes NO KING, and loſes all Power and Regal Autho-
" rity over his People; which are alſo taken Notice of by *Winurus*.
" The firſt is, if he endeavour to OVERTURN THE GOVERN-
" MENT; that is, if he have a Purpoſe and Deſign to ruin the
" Commonwealth and Kingdom, as it is reported of *Nero*, that he
" reſolv'd to cut off the Senate and People of *Rome*, lay the City
" waſte with Fire and Sword, and then remove to ſome other Place.
" And of *Caligula*, that he openly declar'd, that he would be no lon-
" ger Head to the People or Senate, and that he had it in his
" Thoughts to cut off the worthieſt Men of both Ranks, and then
" retire to *Alexandria*; and he wiſh'd, that the People of *Rome* had
" but one Neck, that he might diſpatch them all at one Blow. Such
" Deſigns as theſe, when any King harbours in his Thoughts, and
" ſeriouſly promotes, he immediately gives up all Thoughts and Care

" of the Commonwealth; and consequently FORFEITS the Power " of governing his Subjects, as a Master doth the Dominion over his " Slaves whom he hath abandon'd. The other Case, is, when a " King makes himself dependant of another, and subjects his King- " dom which his Ancestors left him, and the People put free into his " Hands, to the Dominion of another. For however, perhaps it " may not be his Intention to prejudice the People, yet because he " has hereby lost the principal Part of Regal Dignity, *(viz.)* To be " next and immediately under God, supream in his Kingdom; and " also because he hath betray'd or forc'd his People, whose Liberty " he ought to have carefully preserv'd, into the Power and Domi- " nion of a foreign Nation. By this, as it were, Alienation of his " Kingdom, he himself loseth the Power he had in it before, with- " out transferring any the least Right to those on whom he would " have bestow'd it: And so, by this Act, sets the People free, and " leaves them to their own Disposal; one Example of which, is to " be found in the *Scotch* History. I have been the more particular on this Head, not only to prove, that the WHIGS are not such Monsters in Divinity and Politicks, as they are represented; but also to shew, that some of the TORIES are the worst of Sychophants, and do carry the Doctrine of Obedience and Subjection higher, and do flatter the Courts of Princes more now, than their profess'd Creatures, and favourite Writers, did formerly.

Having thus, I hope, sufficiently vindicated the *Whigs*, and in them the REVOLUTION, from the Malice and Impertinence of the late Curate of *Gravesend*, it is high Time that I come to my second Particular; which was, to consider what he has done against my self. Here he, taking it for granted that the R——r of *L*——*d* was the Author of the Letter in the *Observator*, is at mighty Pains to expose the real or pretended Inaccuracies of that Account; and then breaks out into a pompous Joy and Triumph upon his imaginary Victory, and my Defeat; dealing by me as *Æneas* in *Virgil* did by *Merentius*, when he dress'd a Log in his Adversary's Armour, and then domineers over him with lofty Pride and barbarous Scorn, *Merentius tuè est*, This is *Merentius*, the Terror of *Italy*, and my Laughing-Stock. But here is the Difference betwixt *Æneas* and the *Curate*, that the former kill'd his Antagonist before he insults him, the latter insults him before he hath conquer'd him. The Truth of it is, so far am I from being the Author of the Epistle he is so angry at, that I solemnly aver, in the Presence of Almighty God, that I neither directly nor indirectly had a Hand in it, and knew nothing at all of it, before it came out in Print. And this Declaration I have often made at the Coffee-house in *Gravesend*, before those few Persons which are the late Curate's Friends, if he hath any such in that Place, and seemingly freed them of their Suspicions; with the Addition besides which here repeat, that had I been consulted before-hand, concerning th sending that Letter to the *Observator*, I should have declar'd against it being always my Opinion that no one should ever expose the mos scandalous Clergy-man in Print, without the utmost Necessity, be

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cause whatever Ends may be propos'd, or howsoever they may be compleated, in so doing they can never countervail the Disgrace and Damage accruing to the Church thereby, and the ill Use that all its open and secret Enemies will infallibly make thereof. So that the very Foundation of this ridiculous Libel, so far as it relates to me, is blown up at once, and by Consequence the whole Superstructure, however magnificent and elaborate, dispers'd into an Heap of Dirt and Rubbish; and I am not only unconcern'd with any of those mannerly Expressions, and handsome Revilings, with which he, by Way of Revenge, on a false Supposition, doth bespatter me; but they all recoil in his own Face. Herein he gives me the same Usage as the Tyrants of old to the primitive Christians, sewing them up in the Skins of Bears, and other strange Creatures, the more effectually to expose them, both to their own Cruelty, and to the Fury of all the Dogs in the Country. Since then nothing but Malice or Envy, or both, could be the Occasion of the Curate's hooking me into his Book, no manner of Credit ought in Reason to be given to his vile Reproaches and odious Abuses of me. However, since Slander, like the Plague, is of a dangerous Nature, and, like that terrible Visitation, is often as fatal to those of the most florid Complexions and healthy Constitutions, as to the Weak and Decay'd, and them whom it most favours, it doth not dismiss without a Sore, I shall here, as Prudence obligeth me, apply some proper Antidote to expel that Poyson, so rank in Quality, and plentiful in Quantity, which he and some others have cast upon me. First then, As to the hard Names and infamous Account he gives of me in general, I oppose two Certificates annex'd to the End of this Treatise, Numb. 1 and 2. the Tenour of which runs as high in my Commendation, as all that he hath said in his wretched Libel, doth to my Disparagement. The former of which, concerning my Intellectuals and Morals at the University, a Place which generally gives a Man his Impression and Tincture, as to both these Particulars, for ever after, I here produce, not only as a Proof of the very good Character I had then, and as a Foundation for what I may well be suppos'd to have now, but to wipe off a silly Insinuation he gives, pag. 10. that I was dignify'd there by nothing but the glorious Epither of bawling *B——t*. The other writ five Years afterwards, compos'd by one, and sign'd by two Doctors of Divinity, Gentlemen of eminent Reputation, and considerable Temporal Estates, besides their Spiritual Preferment. As it is with Reluctance I print these Testimonials, and nothing but a fatal Necessity would have induc'd me to make them publick, so I shall not trespass so much upon Modesty, and the Reader's Patience, as to make any formal Descants upon them; and I humbly presume I need not: They speak both for themselves and me sufficiently. I shall only remark, that when the late Curate, or any of my Enemies, either of the Clergy or Gentry, can produce such an ample Testimonial, and under such credible Hands, I will be contented to be as wicked and as vile as they would make me, and as I know them to be. Secondly, As to the particular Accusations he makes of me, omitting the

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ſlight ones, which either are not worth the anſwering, or ſink of Courſe with the reſt, I ſhall fully conſider and confute the moſt material ones. Firſt then, As to the Blaſphemy wherewith he chargeth, not me directly, for fear of having an Action of Scandal clap'd upon his Back, but the Writer of a certain Letter, wherein, as he ſaith, (pag. 20.) are theſe Words, " I made my ſelf merry the other Day " with a Queſtion a Gentleman propos'd to me, Whether old *R—e*, or " the Holy G—t, got that Child of his? Now, was not the Curate's Spleen fermented to the utmoſt Degree of Malice, and his Pen inflam'd, as well as his Head, he would not have debauch'd a Paper, and murder'd a Brother, after ſo treacherous and ſavage a Manner; and therefore I may well apply to this foul Antagoniſt, what the witty Epigrammatiſt did to his upon a like Occaſion:

Quem recitas, meus eſt, O Fidentine, Libellus,
At mali cum recitas incipit eſſe tuus.

The Truth of it is, there is no ſuch Sentence in all the Letter, as the Curate hath ſet in his Book; the Sentence which he pretends to have tranſcrib'd from the Original, is only a Sentence made up of broken Expreſſions in the Letter; and he very diſingenuoſly puts in, and leaves out, at Pleaſure. By the ſame Way of Management, (with the profoundeſt Reverence both to that ſacred Book, and its tremendous Author, be it ſpoken) any wicked Wretch might diſtort the Scriptures themſelves to Blaſphemy. The *Sauſage-maker* in *Ariſtophanes*, thought he could mix, jumble, and confound with great Dexterity, when he would give a Specimen of his Abilities in Impudence and Lying, could ſay nothing that comes up to this. For in the Letter it is expreſs'd, not that the Writer made himſelf merry, but that a certain Gentleman made him merry; nor is it expreſs'd, that the Gentleman made him merry with that Queſtion, but with the Behaviour of a Gentlewoman at the Wells; nor is there the leaſt Intimation of the Writer's being either pleas'd or made merry with that Queſtion, but directly the contrary, the Writer not only having prefix'd a Mark of Infamy to that Queſtion, but immediately, in the very ſame Sentence, theſe expreſs Words do follow, " But ſo far was I from ma- " king any Un-Gentleman like Reflection upon you or her, tho' the " Diſcourſe did naturally lead me to it, that I check'd him for his " PROPHANENESS and Uncharitableneſs. But ſee the wonderful Force of Malice! Well may the old Proverb ſay, it breaks through Stone Wall, ſince it not only join quite Oppoſites, the *Wild* the *Tame*, the *Snake* the *Dove*, the *Lyon* and the *Lamb*, but makes White Black; and will, in Spite of common Senſe, not only make a Clergy-man guilty of a wicked Expreſſion, where he tells you before-hand, it came from a ſecond Perſon, but even when in the ſame Breath he condemns it. As for the Curate's Aſſertion in the ſame Page, that the Queſtion in the Letter is by all hereabouts eſteem'd a wicked Rant of the Writer's own Production, and that it was ſome Years before he produc'd his Author, and that the whole Letter was infamous, they are

are notorious Falſhoods in each Particular. For as to the firſt, not one of my Enemies ever ſuggeſted ſuch a Thing to me in all the Bickerings and fierce Diſputations we have had upon that, or any other Subject; which they would not have fail'd to have done, if they had had ſo much as a Suſpicion that the Queſtion proceeded from my ſelf. As to the ſecond Particular, I readily told the Author many Years agone to the Biſhop of the Dioceſe, as ſoon as he aſk'd me the Queſtion; nor did his Lordſhip either then or ſince ſignify to me, that the Perſon I mention'd, deny'd it; and I have told Sir *Francis L*——, a Gentleman of very good Eſtate and Note in the Neighbourhood, that I would produce the Author, whenever I was call'd upon; but before that, I ſaid I would not, becauſe I thought it a Breath of Hoſpitality ſo to do, the Words being ſpoke in my Houſe; and he commended my Conduct in ſo doing. As to the third Particular, ſo far was the Letter from being infamous, that when a ratling empty Eſquire, with whom I had a Conteſt, did, with a Deſign to expoſe me, and to baffle my Cauſe, read it over at the petty Seſſions in *Dartford*, *November* 1708, not one Gentleman or Clergy-man did offer to ſpeak againſt it all the Time that I was there; ſo far from it, that the above-mention'd Sir *Francis L*——, the beſt Gentleman there for Eſtate and good Senſe, as ſoon as the Letter was read, cry'd out, *Is this all?* W——n, *thou haſt expos'd thy ſelf, inſtead of the Parſon:* And elſewhere in my hearing at his own Houſe, he ſaid to a Clergy-man, Mr. *Taylor* of *Darn*, that he was loth to commend me to my Face, but ſaid the Letter was ingeniouſly wrote. The Truth of it is, the Letter was only a charitable ſeaſonable Reproof to a prating, idle, worthleſs, ſenſeleſs Couple, who envying the Merit in others, which they cannot arrive to themſelves, take an awkward Pleaſure to undermine it, by inventing and propagating horrid and infamous Untruths, and, like the Devil, have no other Way to make themſelves tolerably eaſy, but by making others uneaſy: Both the Folly and Wickedneſs of which Behaviour, eſpecially in a Clergy-man and his Wife, (who ought, above others, to know and practiſe better.) The Deſign of that Epiſtle, was, to prove, as by ſeveral Topicks drawn from Religion and Morality, ſo by one in particular drawn from a more indearing Principle, Self-Intereſt, which I thought would prevail with ſuch little old Folk, better than all the reſt, *viz.* The Provocation it would give the injur'd Party to make a Retaliation, by rehearſing of Stories equally ſcandalous relating to them. All which being writ in a private Way, and nothing affirm'd which touch'd the Reputation of the Woman, but only hinted at as a Report, could not poſſibly do them any Hurt without their own divulging the Letter, but might and ought to have done them a great deal of Good, in making them mend their Manners, and be more cautious for the future, if they had had the Grace or the Prudence to have made ſuch a right Uſe of, and natural Inference from it. But to proceed. The ſecond grand Accuſation againſt me, is, (pag. 25.) that I take away the Power of the Keys, and ſay, the Abſolution of the Church is no more than a Feather in a Man's Cap. That ever I had that Expreſſion, or ſaid

any Thing that had that Meaning, I utterly deny, and challenge the Curate, and all his wretched Gang, to produce a single Witness against me in this Point, except it be one of the profligate Certificate-men; (of whose bright Characters, and hopeful Lives, I shall give the Reader a large Account by and by) whose Testimony therefore, upon that very Consideration, no Court of Judicature, or any unbyass'd Man, will take to be credible. What gave an Handle to ill Will to raise this Calumny, was this: In the Beginning of 1708 a Clergy-man of *Kent*, in a Sermon of his before a Peer, did carry the Point of *Confession* and *Absolution* so far, that that Gentleman, notwithstanding his Zeal for the Church is as eminent as his Learning, and other noble Qualities, was dissatisfy'd at it; but however, modestly distrusting his own Judgment, he ask'd the Opinion of his Grace the Arch-Bishop of *York*, who deliver'd it contrary to the Assertion of the Minister. This occasion'd a controversial Discourse among the Clergy, when they chanc'd to meet by themselves; at one of which at *Swanscomb*, *July* the same Year, I chanc'd to be. This Subject happen'd to be mention'd again, where two other Clergy-men and a Youth were all the Company, I said, that although the Church of *Rome* and the *Lutherans* very much practis'd *private Confession* to the Priest, and *Absolution* from him, yet the Church of *England* laid very little Stress upon them; especially upon the latter. Witness, that the Church never enjoins its Members to make *special Confession* of their Sins to the Priest, but before the receiving of the holy Communion, and at the Visitation of the Sick, and then only when the Party in the former Case cannot quiet his own Conscience; and in the latter, if he feels his Conscience troubled with any weighy Matter. That as for *Absolution*, (I still meant of *private*, for there lay the Point of the Argument) the Church was so indifferent, that it did not enjoin the Priest to use it, even after such a *Confession*, unless the sick Person humbly and earnestly desire it; and therefore I said the Church of *England* did probably, out of her usual Moderation, retain *private Absolution*, rather not to give Offence to her Subjects of the *Roman* Persuasion, (who at the Beginning of the Reformation, and for a long Time afterwards, were vastly more numerous than the Protestants, and who always stickle much for this Ceremony) rather than out of an Opinion, either of its Necessity or Usefulness. This Discourse of mine did by no Means please my two Neighbours, who were highly for the other Side of the Question, and undertook to confute me, by urging the Saying of our Saviour in the Gospel to St. *Peter*, *And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* I reply'd, that many eminent Divines understood by these Words, not the extraordinary Power of Excommunication and Absolution, but the ordinary Power of preaching the Gospel; so that whosoever of the *Jews* or *Gentiles* should hearken to its Institutions, and be *loosen'd from their Sins on Earth*, should in Proportion be *loos'd in Heaven*, *and sav'd*; but that they who continu'd bound in their Sins, and did not qualify themselves by

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Faith and Repentance to be loos'd on Earth, ſhould continue as bound in Heaven, and periſh; or taking it for granted, that by *Keys* was meant the outward Diſcipline of the Church, yet they could never prove *PRIVATE Confeſſion* from theſe Words. I argu'd on, and ſaid, I was the more confirm'd in my Opinion, that the Church laid no great Streſs upon *private Abſolution*; becauſe, contrary to all her other Inſtitutions and Rites, the Form of *Abſolution*, after *private Confeſſion*, was plainly of a late Date; that the Words, *I abſolve thee*, were never us'd in any Church *Eaſtern* or *Weſtern*, until the *twelfth Century*, and then by very few; and yet to ſoften that Expreſſion, which ſeem'd new and bold, ſome mix'd theſe Words, *In ſo far as is granted to my Frailty*, and others theſe Words, *As far as the Accuſation comes from thee*, and *as the Pardon is in me*. I inſiſted, that even theſe Forms were little practis'd for above two hundred Years; inſomuch that *William*, Arch-biſhop of *Paris*, who liv'd in the 14th Century, ſpeaks of the Form of *Abſolution*, as given only as a Prayer, and not as given in theſe Words, *I abſolve thee*; ſo that this Practice, tho' begun in other Places before that Times, yet was not known ſo long after in the greateſt City of the Chriſtian World, and by conſequence, was not fully eſtabliſh'd in the Church, until the latter end of the fourteenth, or the beginning of the fifteenth Century.

But theſe two Gentlemens Talents do not lie at *Church-Hiſtory*, but at a Bottle, and Shooting, and Courſing, which are their general Employments; and therefore as they were little able to argue from that Topick, ſo they were too proud to yield up the Argument, tho' baffl'd in it, and ſtill, Cukoo-like, could ſing but one Tune, and hung unmercifully upon the aforeſaid Text, tho' nothing at all to their Purpoſe. So that I was oblig'd to cloſer Reaſoning with them, and ask'd thoſe profound Scholars wherein the Neceſſity of *private Abſolution* to a ſick and dying Perſon lay, for either he was truly penitent for all his Sins, or not; if he was not, the *Abſolution* of the Prieſt, was but a Feather in his Cap, and would do him no manner of Kindneſs in the other World; if he was penitent, there was ſtill little or no Occaſion for the Prieſt's *Abſolution*, becauſe God Almighty had pardon'd him already. This is the true Account of my Senſe and Judgment of *Confeſſion* and *Abſolution* at that Time; and none but ſuch *Judaſes* in Converſation as theſe, and the reſt of the Certificate Crew, would expoſe to a Brother's Diſcredit ſuch Diſcourſe, which was only us'd for Arguments Sake, and to paſs away Time agreeably, like Scholars and Clergy-men; eſpecially when if any thing was to be blam'd, it was their own Ignorance. However, I am ſo far from being aſham'd of my Opinion in this Matter, when rightly repreſented, that to give them the greater Advantage over me, I here declare I will ſtand to it, and will enter the Liſts with the late Curate and all his Gang, whenever they ſhall pleaſe to oppoſe it; even though they call in the late celebrated Sermon of Dr. *Brett*, to their Aſſiſtance.

The third grand Accuſation againſt me, Pag. 43, how I have been ſo intent upon the Diſcourſe of one of my Brethren, where I had nothing

nothing to do in the Company, that I have sworn even to the *Eccho of Words*, and plung'd my self into a flaming Crime, that merits, (as he saith) among the rest of my Actions, a mortifying and severe Repentance. I cannot well tell what this Gentleman would have, by that elegant Expression of his, the *Eccho of Words*; if he means by it, that I was at such a Distance from the Party, that I could not hear his Discourse, but at second hand, or from the Iteration of it in some Caverns or hollow Places, which is the true Notion of an Eccho; then this is one of those innumerable Lies with which this Libel is compos'd, for I was not only within View, but a very small Distance of him, and had been observing his Conduct and Words for some Time. If he means by the *Eccho of the Words*, the Sound of them, he talks like a meer Ignoramus, in making that an Objection, since all Words are heard in Proportion to their Sound, and can be heard by no other Means. As for the Pretence, that the Party only said, *If the Lord be God, follow him*; *if* Baal, *follow him*, it is only a Sham; the Oaths and Curses impeach'd him for, *(viz.) By G-d, you are a Booby*; *Bl--gue*, Bob, *why do not you send your Wife to Church*; *W--ds, I'll box you, and lay by my Divinity*, and the like, were spoke before he made that Exhortation; and in all Probability, that pious Reproof of the Prophet *Elijah* had not been prophan'd at that Time, by the unsactify'd Mouth of this profligate *Levite*, had not some Body given him Notice, that I was observing him. As for my having nothing to do in the Company, I had as much Right to be there, as he or any one else, it being at a noted publick House upon the Road, where I had bespoke a Supper and a Lodging, in my Return from a Journey to *London*. I confess, I should not have been a Spectator of the Scene, if it had not been for a meer Accident; for just as I was going to Bed, some Body was saying, that Mr. *Ch----mass* was quarrelling at the Door on Horseback, with the High-Constable; I had heard so much of the ill Behaviour of the former, in his Drink, that I was curious to take a little Notice of him in that Circumstance; and there I pertook of the Tragy-Comedy above-mention'd, and was both an Eye and Ear Witness to the nauseous and shameful Medly, of Preaching and taking God's Name in vain, of Exhortation and Challenging, of spiritual and carnal Weapons, above-mention'd. Now, as I had no manner of Reason to cover that Gentleman's real Crimes, who had so scurvily impos'd false ones upon me, in the Business of the Certificate, (of which more hereafter) so Prudence engag'd me to reform him according to Law, because about two or three Weeks before, one of my Parish had inform'd me, how this spiritual Brother of mine, being one and thirty, as he express'd it in his Country Dialect, *(alias* Drunk) had abus'd me behind my back at *Dartford*; and I charitably thought that the statueable Mulet, for such Excesses, would be a Means to make him more cautious for the future, now he let himself be conquer'd by a Vice which made him so injurious to me, as well as shameful to himself and Cloath. But, saith the Libeller, very dogmatically, the Company attested to the contrary; to which I reply as dogmatically, that they were so far from doing so when I was there, that a Wo-

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man of another Parish, altogether a Stranger to me, upon my asking her the Question, upon the Spot, averr'd, that he swore several times, and not one of the Company deny'd it, but only said, that they did not take Notice; and had not this Woman made such a Declaration, I had not proceeded. Nay, the Party himself was so conscious of this Crime, that when the High-Constable came to serve the Warrant, and levy the Money upon him, he made no Complaint of his Usage, or deny'd the Fact, but desir'd him to stay, and he would pay the Fine. But having met afterwards with a little diminutive, empty-skull'd Justice of Peace, one famous for his implacable Enmity to me, as well as his busy, constant Impertinence, and invincible Portness to all, the latter took care, by base indirect Methods, to stifle the Queen's Evidence, a Crime of so flagrant a Nature, that a Committer of it was severely fin'd by the Court of *King's-Bench*, in King *Charles* the 2d's Time; and having thus privately tamper'd with all the Company before, and presuming to tell them what Mr. *Ch--mass* said, instead of being contented with what they told him, he summon'd some whom he thought would be for his Purpose, to the petty Sessions at *Dartford*, and admitted others whose Testimony he found would be against his Correspondent; and so he and the other Justice of the Peace, who issu'd it out after a tricking, dark, and long Cabal, suppress'd the Warrant, contrary to all manner of Law and Reason. So that if any Body be perjur'd in this Business, it is their Nump-skull Worships, who, contrary to their Oath, not only neglected, but perverted their Office. For, in the first Place, they had no manner of Power either to refuse or stop their Warrant in such a Case; the Act of Parliament having, on purpose to prevent such Dawbing and Partiality, positively cammanded all Justices of Peace and other Officers, to be assisting in their several Stations, to levy the Money upon the Party, upon Penalty of five Pounds; and leaves the Party inform'd against, no other Way of righting himself, if he thinks he is wrong'd, than to bring an Action against the Informer; but upon the Penalty of giving the Defendant treble Cost, if he cast or nonsuited, or discontinue the Action. Secondly, The Justices of Peace did stifle the Queen's Evidence, not only against plain Case of Law, but without allowing him to speak a Word in behalf of the Queen or himself; which undeniably proves they were unjust, however false or erronious the Evidence was; for as *Seneca* well observes, and admirably expresses it,

Qui æquum statuerit parte inaudita altera,
Æquum licet statuerit haud æquus est judex.

Thirdly, the pretended Witnesses for Mr. *Ch---mass*, were not examin'd upon Oath; and I humbly presume, that bare Affirmations were never yet look'd upon in a fair Court of Judicature, as a Ballance to solemn Oaths; especially when proceeding from Peasants and Day-labourers, in Opposition to a Clergy-man.

Fourthly,

Fourthly, Such as they were, they did not pretend to contradict my Testimony; they only said, they did not hear Mr. *Ch---mass* swear; which might well be said consistently enough with my Oath, by their want of Attention before, or Forgetfulness afterwards.

Fifthly, The Proceedings in this Affair, were very secret, none being suffer'd to be present, either at the Examination of the pretended Witnesses, or at the Consultation of the few Justices at this petty Sessions, but themselves; which makes the whole Transaction very justly liable to Suspicion; especially considering that the Majority of the Justices were my declar'd Violents, and malicious Enemies.

Sixthly, The most creditable and substantial Witnesses, did afterwards confess at the *Red Cow*, in my Parish, before a great Company, that he did not hear Mr. *Ch---mass* swear, but own'd he curs'd several times; which join'd with a remarkable Circumstance I had before learn'd from the House where the Session was held, *(viz.)* That a Bible was once earnestly call'd for by one of the Justices, and accordingly laid by the Drawer in an Appartment adjoining, (because, as I said before, no indifferent Person was suffer'd to enter the Court-Room, while the Cause was depending, although several People, out of Curiosity, came on purpose to attend) but the Bible was not made use of, is a Key which unlocks the great Mystery, why the pretended Witnesses were not sworn, namely, because upon a nice sifting of the Matter, these hopeful and upright Judges perceiv'd that the Depositions, if took, would make for me, instead of against me. All which put together, I am confident every unbiass'd Reader will not only acquit me of this horrid Accusation, but fix the Crime of shuffling and Prevarication on those who would fix it on me. But, saith the Libeller, *That Gentleman is of an unspotted Character*; a very great Character indeed, if true, and hard to be met with, especially in our Neighbourhood! But what doth the Scribler mean by an *unspotted Character?* if he means by it a very good one, there is not a more notorious Falshood in all his Scroll, he being never commended for any one good Quality. But here lies the Cream of the Jest! he washes out all his moral and religious Stains, with abundance of strong Liquor every Day and Night, and by this means his Character becomes unspotted! In this only Sense, it can be said with Truth, that *that Gentleman's Character is unspotted*, and in this Sense I readily grant it, he being reputed the stoutest and most constant Drinker, not only of his Parish, but of all *Kent*, it being a common Thing with him, as I have heard from many of those who are intimate with him, to make the greatest Champions in that Profession of his Neighbourhood, Drunk at Night before Morning, after having conquer'd as able a Set in the Day-time. And he is so famous for his constant Application to Excess this way, that Things of the greatest Importance cannot often divert him from it, insomuch that his late dying Wife, in her Agonies, could not prevail upon him to defer his going to *Rochester*, upon such an Account, but for one Day, although, to her most earnest Supplications, she added the terrible Threatening, that *her Ghost should haunt him if she dy'd of that Sickness*, as she really did.

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The fourth Accusation against me, is, Pag. 15, that I have run Muck, and villainously and scandalously revil'd the greatest Ministers of State; and Pag. 26, that I had in an open Coffee-house this Expression, *That Villain* H----ly, *'tis said, is going to be made Lord of* Oxford, *and High-Treasurer of* England; and that I would give a Loose now, least it might be *Scandalum Magnatum* hereafter. To this I answer, That as the Devil is the Father of all Lies, so he never begat any of late Years with more Warmth and Spirit, than this before us; each Part of the Story being as false as it is shocking, and as malicious as 'tis dangerous. I very seldom use the Word Villain, and never apply it to a Minister of State; nor did I ever use a Word of Scorn, much less that rude Expression, concerning that Great Man; least of all did I say, I would give a Loose or a Swing at that present, for fear of the Punishment hereafter. The true History of the Conference, is this; a certain Man who, I understood afterwards, was once his Butler, about two Years agone, was discoursing with another concerning the Titles which the Report ran her Majesty was going to confer upon the aforesaid Gentleman; and having bestow'd abundance of fulsom Panegyricks upon his Quondam Master, as that he was the ablest Minister of State that ever was in *England*, and the like, which I then took no Notice of; at last he address'd himself to me, perceiving that I was a Clergy-man, and told me, that he was the best Friend to the Church that ever the *Parsons had*. I, who am generally loth to receive Instructions from Strangers, without they be back'd with Reason, desir'd to know wherein? He answer'd, in that he had sav'd both Church and State from the late Ministry. I desir'd the Favour of the Proofs; but as that Person's Talents and Education did not lie towards Arguments, he endeavour'd to supply the want of Reason with Flattery, and run on highly in Commendation of that Minister's even Conduct, and Steadiness to his Principles. As Contradiction naturally begets Contradiction, as Fire doth Fire, I said to this, that although I did by no means call in Question that Great Man's Fitness for those eminent Posts he then did or should fill, so I humbly presume he was then commended in the wrong Place; had you prais'd him for his great Reading, or his great Abilities as a Manager of the Treasury, or a States-man, I should have concurr'd with you; but to talk on this Topick you do, is a meer Jest. He has continu'd and stuck no closer to his Principles or Party, than other Men; for though he was the Head of the *Tories* in the House of Commons formerly, and three times chosen Speaker by them, yet in that very Post he forsook them at the critical Time of the *Conformity-Bill*, when they had most need of him, and oppos'd the tacking of it, tho' he voted for it, and shortly afterwards was made Secretary of State, for what REASON may be easily guess'd. He afterwards (said I) voted against the *Tory* Party in *Alesbury* Business of *Ashby* and *White*; was a mighty Stickler for the *Union* of *Scotland* with *England*, and one of the Commissioners for that Purpose; a Thing very odious in the Opinion of the *Tories*; voted against his old Chrony Mr. *Br----ly*, when put up to be Speaker, and for a rank *Whig* Mr. *Sm----h*; ridicul'd the *Church's being*

Danger, when that famous Question was put, and made Speeches against it. And in short, said I, as he was never preferr'd to a Court-Place until then, so he had his Advancement through the very same Persons who compos'd the late Ministry, as bad as it was, and concurr'd with them in all their Measures, until, like a TRUE Courtier, he attempted to trip up the Heels of his Benefactors, and was fairly turn'd out for his Pains. This was the utmost I said upon that Subject; nor do I think the Gentleman was so base as to make such a false and perverted Narrative, as is laid to my Charge, but that it is purely an Invention (so far as it relates to my Prejudice) of the late Curate's. But if I am deceiv'd in my charitable Opinion of the former, I guess at the Reason of such barbarous Usage. That Party said, at the Discourse above-mention'd, that the Committee of Lords appointed to examine *Greg* in *Newgate*, proffer'd to get him 800 *l.* a Year, besides a Pardon, if he would but accuse Mr. *H----ly*. I reply'd, I was a Man of such Moderation, and had too high an Opinion of the *House of Lords*, that I verily believ'd such a Number of Men could not be pick'd out of either Party, that would attempt so wicked and inhuman an Action, much less the worthy Patriots of that Committee; and we need go no farther, said I, to refute this monstrous Calumny, than the Paper of *Greg* himself, at his Execution, which being so favourable to Mr. *H----ly*, would not have fail'd to have mention'd the Proposal of such a Bribe, if there had been any Truth in it, as a Thing very much to the Honour of both, and no less to the Disgrace of all their Enemies. Which gross Abuse of a choice Number of Noblemen, so eminent both for their Quality and Service to their Country, not to mention the filthy Reflection cast upon the Right Reverend and Illustrious the Bishop of *Sarum*, which I have not Time to relate, much less confute, might well induce this quondam Domestick to cry *Whore* first; and with some degree of Prudence, though none of Honesty, to lay the Foundation of a false Accusation against me, for fear of being truly accus'd himself, *&c.*

The fifth Accusation against me, is, Pag. 36, that I, like a wild *Arab*, did fall foul on the Means of my learned Uncle; to this I answer, it is a notorious Falshood, and I once more defy all my Enemies to produce a single Witness against me; except, perhaps, it may be the Testimony of one of themselves; and how much such distorted Evidence and corrupt Partiality is to be credited, I have already hinted. I appeal to the People of the House where I have constantly Boarded for upwards of seven Years, and by consequence with whom I have so much convers'd, and to any of the Inhabitants of *Gravesend*, with whom I have had much more Society, than with any of the Certificate-Men, to acquit or condemn me in this Particular. The Truth of it is, instead of harbouring any Disrespect or ill Will to my Uncle, I have vindicated his Ashes from the Insults that have been made upon them, by some of this very Gang: But this is not the first Time they have honour'd me with laying Things to my Charge, which I have been so far from doing, that I have acted just the quite contrary, as will more fully appear hereafter.

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The ſixth Accuſation againſt me, is, for frequent and habitual Drunkenneſs; but though he be ſo poſitive as to the Charge, he is very cautious as to the Time, Place, or any other Circumſtance of Proof, for fear of being confuted; and therefore we have the initial Letters of ſome Town, without the Particulars of Houſes or Company, to give ſo much as an Air of Probability to his Scandals. And by ſuch general Aſſertions in the Lump and crude Indictments, it was in the Power of the moſt profligate Rake in the World, if you will but credit his Impudence, to fix a thouſand Brands upon the graveſt Biſhops, and moſt abſtemious Authorities. Indeed, at the latter end of the Page he comes cloſe to the Point, and ſtrikes a Blow after his long Flouriſh and mighty Brandiſhment of his Arms; and in Words at length, and not in Figures, upbraids me, that the *Barber* of *Dartford* was formerly as great with me as *Nicholas* and the *Curate* in *Don Quixot*, and that we have ply'd one another Hand and Fiſt until two or three of the Clock in the Morning; and that I have been led Home from the new Tavern, when it was not in my Power to march off. As to the firſt of theſe Branches, I never was in Company over a Glaſs of ſtrong Liquors with any *Barber* in *Dartford*, but one, and with that Perſon but very ſeldom, and never but by Accident. As to the Reaſon of his being objected here, I can the better anſwer, becauſe I had Occaſion to ſpeak fully to it before the Biſhop, about four Years agone, the firſt Day of *June* 1709, when the Calumny was freſh, and all the Matter could be well remember'd. The whole Hiſtory then of this mighty Crime, was this; on the *Thurſday* of the *Eaſter*-Week that Year, after a Viſit paid to a Knight and a dignify'd Clergy-man in the Neighbourhood of *Dartford*, it growing late, and I on Foot, I call'd in at the *George* of that Town, for a Lodging, it being Holy-day-time, and I alone; this Barber came to me, with a ſingle Mug of Ale in his Hand, and would needs drink to me; I civilly endeavour'd to excuſe my ſelf, by alledging, I had been taſting better Liquors; but he would take no Denial, and offer'd to club with me for a Bottle of Wine. I could not refuſe this, (at leaſt my Modeſty told me ſo) without giving him Diſguſt: One Bottle of Wine with the ſingle Man, was all the Liquor we drank, by the ſame Token, as I told my Lord, the Reckoning came to Eleven-pence Half-penny a-piece. It was almoſt Nine of the Clock when we join'd Company, and I was in Bed before Eleven at the ſame Houſe. I deſir'd the Biſhop, if he was not ſatisfy'd, to make an Inquiry into this Scene; but I never heard any more of it from his Lordſhip, or any one elſe, 'till this Pamphlet came out; and doubtleſs it had not been inſerted there, but that the malicious Author was reſolv'd to ſtuff his Sheets with any Thing which he thought was to my Diſreputation, whether it was true or falſe. As to the other Branch, concerning the new Tavern, there is no Place call'd by that Name in all the Country, but a certain publick Houſe in *Gravesend*; I never was at the Houſe but twice, the firſt Time was in the Company of a very worthy Gentleman, a neighbouring Juſtice of Peace, and the then Mayor of *Gravesend*, and others of that Corporation, at the Evening of the Queen's Coro-

nation-Day 1711: Two Hours was the outside we staid; there were but three Bottles of Wine drank between five in Company, and no other Liquor beside. Any of those Persons, or the Thing it self, can witness how far I was from being Drunk, as this Libeller represents me. The other Time I was there, was in *July* following, in the Company of a Gentleman belonging to the Ordinance-Office at *Gravesend*, who had often before desir'd to drink a Glass of Wine with me, and only another Person belonging to the Custom-house, was with us. I have since discours'd with the abovesaid Gentleman, concerning this Slander, and he clear'd me openly in the Coffee-house this very last Summer, averring, I was so far from being led Home from the *new Tavern*, or not having it in my Power to march off, that I was the first that broke up the Company, and went off on my own accord, without any Body touching me, to the *Angel*, where I lodg'd; and so far was I from being overpower'd with Drink, that the aforesaid Gentleman earnestly press'd we might take the other Bottle, and went back to his other Companion, to bring him to join with us; and I had so much Government of my self, as to take that Opportunity to go to Bed, and would not rise when they knock'd at my Door, to be merry with them again. From hence we may naturally infer, what Credit is to be given to his obscure Hints and dubious Expressions in the other Parts of his Accusation, and where he dares not speak out plainly, when he is so horribly mistaken (wilfully or no, I will not take upon me to determine) in those Cases, which he urgeth against me with the greatest Confidence. Not that I pretend to be wholly exempt from Sins of Infirmity, under this Head; it is possible my Enemies, upon a very severe Scrutiny of a seven Years Life and Conversation, spent in this Neighbourhood, and surrounded with Spies of all sorts, may find a Slip or two of this Nature; but I am sure these Failings will be found to be so very few within so large a Compass of Time, I am confident fewer than any of the Certificate-Men, either of the Clergy or Gentry, can boast of; and these Advantages to be gain'd over me more by addicting my self to small Liquors at my Meals, than to the Quantity of any generous Drink, took either in publick or private. For the Truth of this, I dare appeal to most of my Enemies, and would even to this Wretch himself, had he not given us in this Book so many and great Instances, that he will stick at nothing to gratify his Malice, and that his Pen and Tongue, like the Devil, are the fertile Womb of Forgeries and Lies: However, I challenge both him and them in this next hopeful Piece, to produce a List of those Taverns and Ale-houses I have been Drunk in, with the Certificates of the Masters, or any other credible Persons, to be the Vouchers. Until this be done, I hope it will be no Breach of Modesty in me, to desire the Reader to look upon me to be as Sober as most of my Neighbours of the Clergy. In the mean Time, I aver that there is none of those Places in all the Country, which, take one Time with another, I have sate down oftener than once in a Twelve-month, except it be upon the Occasion of a Journey, or to take up a Lodging. I must confess, I did not expect to be attack'd on this Quarter, and

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had not ſome People harden'd their Hearts and Brows, to the utmoſt Degree of Braſs and Stone, they would never have ſtarted this Objection againſt me, ſince they do, or might eaſily know, that my conſtant Drink at Meals is ſmall Beer; that I often do not taſte a Drop of ſtrong Liquor for a Month or ſix Weeks together; that I very ſeldom come into any Company where any Thing of that ſort is ſtirring; that the only Diverſion I have in the Country, is to go to the Coffee-houſe at *Graveſend* twice a Week, and read the News-Papers; and my conſtant Expences in Tea or other inoffenſive Liquors; that to avoid the very Suſpicion of my indulging my ſelf in higher Pleaſures, I rarely lie in the Town, but return Home in the darkeſt Nights and ſhorteſt Seaſons of the Year, although I walk it backwards and forwards, amounting to the Space of eight Miles at leaſt, inſomuch that ſome, even of my Enemies, have wonder'd I would deny my ſelf ſo, and declar'd they would not do the like for a Guinea a Time. So that upon the whole, I humbly preſume I live as much retir'd, and enjoy as little of the ſenſual Comforts of Life, as moſt (I will not ſay any) of the Clergy of this Dioceſe, or the next.

I forgot to take Notice, in its proper Place, of the Intimacy the Curate alledges there is between me and the Barber of *Dartford*; but upon reading over his Libel again, I cannot forbear here to inſert, that there is no Manner of Foundation either for the Aſſertion, or the witty Compariſon he makes thereupon, I having never been at his Houſe upon any Occaſion, than to be ſhav'd, nor he at mine upon the leaſt Pretence whatſoever. But ſuppoſing this to be true, it is no reaſonable Objection againſt me, becauſe he hath often viſited and din'd with ſome of the neighbouring Clergy, who have much better Preferment than my ſelf. And ſince this Gentleman is pleas'd to reflect upon the Company I keep, I here take the Liberty to inform him, and all others whom it may concern, that my Life is generally recluſe, and my Acquaintance very few, for all the Time I have been in *Kent*. I never was familiar with any inferior to my ſelf; the worſt Company I ever kept, was himſelf and the reſt of the Certificate Sparks, of the Gentry and Clergy; and the ſcandalous Lives of ſome of thoſe Perſons, and the notorious Injuſtice of them all, have given me very good Reaſon both to be aſham'd and to lament, that ever I had any Knowledge of them.

The ſixth Accuſation of me, is, Pag. 38. That I have treated with opprobrious Names, and without any previous Provocation, ſeveral Divines, the initial Letters of whoſe Names, he there preſents us with. Now, it happens very unluckily for him, that, in the firſt Place, there is not one of thoſe Perſons he ſuggeſts, but what hath given me previous Provocation; nay, the utmoſt imaginable, in the Buſineſs of the Certificate. Secondly, That whatever hard Thing was ſaid of them, it was ſaid to their Faces, and by conſequence, I did much more honourably by them, than they in their dark clandeſtine Methods, did by me. Thirdly, Granting that I did in my Paſſion call them *Knaves* and *Raſcals*, it was but calling a *Spade* a *Spade*; the treacherous and inhuman Uſage of me, in the above-mention'd Affair,

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and some others, did justly entitle them to such course Epithets, and much worse Usage. And therefore, as *Benj. Johnson* once pleasantly said to his Companion, *Although there was no Rhime in the Discourse*, I then us'd, *it was True*. So that not only the Foundation of this Objection is false, but that little in it which is otherwise, is nothing at all to his Purpose, and rather wounds my Enemies, than me. But, he says, in the latter End of the same Page, that I was not content to single out one or two, but, like *Drawcansir*, I attack'd the whole Body of the neighbouring Brethren, saying, that they are odious to the Country, scandalous, --- hopeful Creatures, --- a Stench in the Nostrils of Mankind, --- Wretches --- and a scandal to the Church. To this I make the same Answer I did immediately before; the Bottom of this is a natorious Falshood, the whole Body of the neighbouring Brethren, is neither mention'd nor hinted at in that Paper, none but the Certificate Crew were pointed at, and of those not all; and how all they have deserved of me, I have before suggested. As to the Expressions here set down, some of them were not us'd by me, the rest I was so fair as to send the Bishop, and by consequence, gave them an Opportunity to make their Defence, if they thought they did not deserve them: And in the Inclosure of that Letter, and other Instruments before sent, I sufficiently made it appear, that how ugly soever the Pictures I drew of them, look'd, they were exactly conformable to the Originals.

The seventh Accusation with which he fills a whole Side, Pag. 39. is, concerning my Carriage and Deportment towards the Gentry, in which, as he states it, there are as many Falsities as there are Lines. For in the first Place, I never as he maliciously chargeth me with, *sowed the Seeds of Dissention* among them industriously; there have been Dissentions among the Gentry of my Neighbourhood, before I knew them, and those as great, if not greater than any have been since, witness the high Feuds of the petty Sessions, and in private Conversation, concerning the Murder of a certain Game-keeper in *Southfleet*, 1705; and what a great Struggle there was between them at the Grand-Jury of Assize following, upon the Indictment of a certain Captain, accus'd for being the Cause of the Assassine's Escape, and the small Majority by which the Bill was thrown out. As for the Dissentions between some of the Gentry and me, I neither begun them, nor hinder'd the ending of them; and as for the Dissentions between them and others, upon my Account, I was not the direct Cause, and was no more concern'd in them, than that a certain Gentleman in my Neighbourhood, of almost double the Age, and treble the Learning and Estate of any of my Enemies, did voluntarily, without any seeking of mine, espuse my Quarrel, out of a thorough Satisfaction in the Justice of my Cause, the Reasonableness of the Offers on my side, and the trifling Objections, the secret Malice, and open Violence of the other. I was so far from commencing unjust Prosecutions against two of them, and binding them over to the Peace, when I my self was the first Aggressor, as this wretched Libeller avers, that no Prosecutions were ever more just or necessary. I was by no Means

Means the Aggressor, either before or afterwards, and I patiently endur'd the foulest Language, dangerous Threatenings, and furious Assaults, from both those Gentlemen, before I apply'd my self to Justice for either of them; and so far was I from not being work'd upon, by the Advice of those few Friends of the Clergy and Gentry I had still left; or not letting any Remonstrance put a Stop to the Barretry of my Temper, as this Gentleman, with his usual Perverseness and Perverting, lays to my Charge, that I gave entire Satisfaction to all those who were so charitable and friendly to both Sides, as to offer their Mediation betwixt us. For the Truth of this, I appeal to the first Part of the Remonstrance, written to the Bishop not long after; a Piece which none of my Enemies have so much as pretended to confute to this very Day. And because it would be too tedious here to transcribe any Part of it, I take the Liberty, in lieu of it, in order to confirm what I have just said above, to aver what all the Country knows to be true, *(viz.)* That Sir *Francis L*----, a Justice of Peace, sent for me and my Antagonist, to make us Friends; that I very willingly accepted of an Accommodation propos'd by him, and accordingly referr'd my self wholly to what Satisfaction he thought was fit for a Gentleman to make a Clergy-man so highly and undeservedly abus'd as I was. On the contrary, the other Party was so far from closing with any Proposal of that Nature, that he affronted Sir *Francis* in his own House, for making such an Offer, as the injur'd Gentleman witness'd to his Face, at the petty Sessions in *Dartford*; and many of the Inhabitants of the last Place, can testify with what Zeal, for a long Time afterwards, he spoke both in my Behalf, and against the Proceedings of my Enemies. As for the other Antagonist, who lives at *Gravesend*, I gave such evident Proofs of my peceable Inclination, and of his Malice and Violence, that the then Mayor, and other Justices, and the rest of the Court, as many as were call'd in to give their Advice and Assistance, were unanimously of Opinion, after a fair Hearing of both sides, that they could do no less than bind him over, although I was in a manner a Stranger to most of them, and some of them were under no small Obligation to him, with whom I had the Difference.

The eighth Objection, or rather Insinuation, he makes against me, is, Pag. 50. in these Words: Suppose I had a Mind to defame the Re----r, and say, he offer'd a Woman at *Dartford* a Guinea, to corrupt her Honesty? The suppos'd Author knows there has been such a Rumor spread; but for the Truth of it, I will not answer either one way or other. To this I answer, That nothing is a greater Sign of Malice in the Party accusing, or Innocence in the Party accus'd, than when the Reflecter dares not speak out, but like the Mutes in the *Sultan*'s Court, discovers his murderous Meanings by dumb Signs and Hints. By such *Jesuitical Equivocations*, the wickedest Fellow living shall take away the most virtuous Man's Reputation, as effectually as if he had express'd himself in the clearest Terms, and most positive Charge, and yet shall evade any Hold laid on them; and it shall be impossible for the injur'd Man to do himself Justice upon the Robber, either at common or civil

civil Law. Juſt ſo the Heathen Oracles of old, as dark as the Hole in which they were contriv'd, and as ſubtile as the evil Spirit which ſpake to them, had ſuch a double Intendre, that whatever happen'd, ſtill the Credit of the God was ſav'd, and Truth pick'd out of the Words with ſome little Labour. I, indeed, know there has been ſuch a Report ſpread, but both I and he knows there is not the leaſt Foundation for it, and therefore it is a very baſe Thing in a Clergy-man, to diſperſe ſuch a Slander abroad to the World, in Print; which is ſuch a Blot to one of his Gown, and by conſequence to his own Church, at the ſame Time, when he knows, in his own Conſcience, it is not only falſe, but groundleſs. The Truth of it is, this Objection, like moſt of the reſt againſt me, in Reality, when ſearch'd to the Root, fixeth no manner of Guilt upon me, but upon my Enemies; for in the firſt Place, it doth not lie in the Power of me, nor of the greateſt Saint upon Earth, to clap a Padlock upon Peoples Mouths, and hinder them from inventing or propagating infamous Falſhoods: And in the ſecond Place, whatever lay within the Sphere of my Duty or Power, to clear my Reputation, I projected and actually put in Execution. As ſoon as I heard of this ſtrange Story, I immediately repair'd to the *George* at *Dartford*, where was the Scene of Action, and ſummon'd all the Houſhold upon it, and ſearch'd ſtrictly into the Riſe of it; they all unanimouſly averr'd, they were ſo far from being able to give an Account of it, that they never heard a Syllable of it before. I went afterwards, taking the Maſter of the Houſe along with me, to the Woman, who was ſaid about two Years and a half before, to have had the Offer of a Guinea from me; and ſhe, before him, in my Preſence, as afterwards in my Abſence, ſhe did to nine or ten People who privately, at ſeveral times, talk'd to her about this Affair, proteſted not only my Innocence, but that ſhe never ſpoke ſuch a Thing, and that ſhe ſhould be the worſt of Creatures if ſhe did. As I before was thoroughly ſatisfy'd in my Conſcience, (which as the Moraliſt ſaith, is a thouſand Witneſſes) that I never gave any juſt Occaſion for ſuch a vile Report, I was the more bold and active in traverſing this Myſtery of Iniquity, and at leaſt, by many round-about Fetches, and gradual Approaches to Perſons of different Ranks, I came to trace up this ſcandalous Rill to its Fountain; and found that the Invention of this wicked Lie lay between the ſtupid Vicars of *Dartford* and *Erith*, who mutually aſſerted, they firſt heard it the one from the other; and thus the Saw of Calumny was drawn between them ſo equally, that it was impoſſible for me to determine which was the Author; but be that as it will, poor I, and only I, was the Sufferer. Indeed, I once had a Thought to have brought the whole Matter into the Spiritual Court, and thereby have known and puniſh'd the Inventor of ſuch a horrid Falſhood; but I was eaſily diſſwaded from that, partly becauſe I am always ready to forgive Injuries, as far as is conſiſtent with any tolerable Safety to my Perſon or Reputation, partly becauſe I was aſſur'd by Enemies as well as Friends, that few knew and none believ'd, this idle Story; and therefore for me to make ſuch a Proſecution, was only to give my ſelf a great deal of unneceſſary Expence

and

and Trouble. Another Reason why I drop'd all publick Resentment, was, because I understood it was the Way of those two mean-spirited Wretches, just now mention'd, to make themselves welcome at Gentlemens Houses by Gossiping, and telling of Tales; and that if the Exchequer of Lies was at a low Ebb, it was usual with them to forge a Bill to serve a Turn, and promote Mirth; and therefore I thought the fittest Requital I could make them for this their shameful Usage of me, was, the Answer which the generous *Horse* in the Fable made to the vile *Toad*, *You are secure by your Folly, and other contemptible Qualities.*

Thus the Thing slept for a while, and I was resolv'd, out of a Christian Bravery of Spirit, to pass all by, though so highly abus'd; when lo, Esquire *Empty-Skull* got it by the End, that perfect Antipodes of Sense, good Nature, and Manners; and being vex'd that I was hampering him for his extravagant Affronts put upon me, both in Word and Deed, charg'd me with it in open Company: But perceiving that I took Fire upon it, added immediately, to make a Salvo for himself, that the Vicar of *Erith* was his Author. Now, as the Lay-Gentleman's gross Behaviour had just before forc'd me to endeavour his Correction, out of Justice to my self and Gown, so by the same Principle I was oblig'd to take him to Task again, and clear my self publickly, since he had brought it upon the Stage. The Act of Grace which came out presently afterwards, (*viz.* in the Beginning of 1709.) stopt the Process I made against the WILD Spark from *Doctors-Commons*, and by Consequence hinder'd me from making an Example of him; but yet I got this Advantage by it, that I clear'd my Reputation as much as it was possible for any innocent Person to do in my Circumstances; for in the first Place, my Antagonist eat his Words, and did as good as make a Recantation, since he deny'd he said any such Thing: And in the second Place, as he exhibited against me in the same Bishop's Court a Parcel of false, malicious, and foolish Articles, on Purpose to make me desist my Suit against him, so he never put this Story in for one, which to be sure he would have done, if he had had the least Hopes even to have made it look probable. If any Person is curious, and hath a Mind to be satisfy'd in my Innocence, and the Inveteracy and Villainy of my Enemies, let him read the first Part of the Remonstrance writ to the Bishop upon this Occasion; a Piece which his Lordship did never suggest to me he was dissatisfy'd in any Particular of: To which let me add, that when I was with the Bishop, in the Beginning of *June* 1709, and press'd his Lordship to examine this Affair, since all the Courts of Judicature were prohibited from doing it, he answer'd, There was no manner of Need of it, for Mr. *W——n* himself had own'd there was nothing at all in it. So that this worthy Scribbler might well have spar'd this Objection, if he had had any Regard to his own Reputation, or my real Disparagement; but he very well knew the Meaning of the old Proverb, *Throw a great deal of Dirt, some will stick.*

One would think, that this Libeller had pour'd Venom plentiful and corrosive enough against me, under all these great Accusations and filthy Aspersions; but this Monster of Scandal, like that of *Ler-*

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ra, hath many Heads reserv'd in *Petto*, to sprout up double in Proportion to each that shall be cut off: A forlorn Hope plac'd in Ambuscade, and out of Sight, vastly more formidable than all the numerous Battalions of Slander he hath already brought in the Field. But he, good Man, as he is stout, is merciful too, and scorns to attack a vanquish'd Foe. " For, saith he at the latter End of the same 39th " Page, it is with Pity and Reluctancy I am forc'd to draw him " (meaning his humble Servant) in Miniature as I do; should I pro- " ceed to length, he should be too bulky and ghastly to look upon; " and like the Painter to his Hero, I have shadow'd his Blemishes, " when it lies in my Power to expose them: Witness the Articles " exhibited in open Court, and the Affidavits and Certificates that lie " ready against him. This is so wonderful, that it deserves some particular Remarks. In the first Place, as to his Pity, I leave the Reader to judge of it, as well as of the Justice of his Allegations. He hath made me a Blasphemer, a perjur'd Person, a common Drunkard, an Incendiary, an Whore-master, at least in Design, and almost as bad as bad can be throughout his whole Pamphlet; and yet he boasteth of his Clemency! What ridiculous Stuff is this? However, as harsh as his Kindness is, it doth me some Good; it puts me in Mind of a Sentence of the wisest of Men, *The tender Mercies of the Wicked, are cruel.* Just so I have read in an Account of the Massacre in *Ireland*, that when the *Roman* Catholicks, out of their overflowing Charity to the Souls of the Hereticks, had destroy'd their Bodies by tens and hundreds of thousands, it happen'd that one of these precious Saints, passing by a Heap of Slain, discover'd a Wretch almost expiring through Loss of Blood and Want of Food, and who, by the Extremity of the latter, had gnaw'd all the Grass he could crawl too. Here was a rare Object to exercise his Charity upon, and he with Joy embrac'd the happy Opportunity! But how did he relieve him? Not after the dull heathenish *Samaritan* Way, so much commended by our Saviour, of pouring Oil and Wine into his Wounds, or of bringing him to a publick Inn or Hospital, or private House of Entertainment; but like a true Son of the true Church, he sublim'd his Compassion to a more refin'd and unheard of Height, and remov'd him into a Place of better Pasture. The same melting Compassion, and yearning Bowels, and forgiving Spirit, this Gentleman shews towards the Corporation of *Gravesend*; for having treated the major Part of them, almost in every Page of his Book, with the utmost Scorn and Reproach, and made them almost as black as that Hell to which he hath adjudg'd them, and represented them as odious in themselves and Designs, as *Milton* did the chief of the fallen Angels, when assembl'd together in Council in *Pandemonium*, deliberating with the deepest Contrivance, the most abandon'd Despair, and hateful Malice, to do the greatest Despite to God Almighty, and to make a second Attack upon Heaven, and all that is good, he concludes his Book with this Prayer, *I pray God to forgive them AS heartily AS I do.* The greatest Banter in the whole Libel; an odd Blessing, with a Curse at the Tail of it! Or rather, it is the heaviest Curse, cover'd with the specious Pretence of a charitable

Prayer.

Prayer. He treats his Betters, as *Judas*, the great Patron of all false Friends and Hypocrites, did his Master; murders at the same Time he cringes out a Salute, and drops a Kiss. He prays God to forgive them as heartily as he doth; that is, in plain *English*, he prays God not to forgive them at all, but to punish them with the utmost Severity, not only beyond, but contrary to all their Deserts. But let him have a Care how he puts such Tricks upon God Almighty, that all-perfect Being, who at once sees through and hates the most glittering Dissimulation; a Thing to be very seriously regarded by all Christians, especially considering that seasonable Warning of the Apostle, *Be not deceiv'd, God is not mock'd.* As to his being forc'd to draw me in Miniature, as he is pleas'd to express it, I have already shewn how false it is, by proving that I was not the Author of, nor any Ways concern'd in the *Observator*'s Letter, as he all along sometimes supposeth, and sometimes affirms that I am; and from hence takes this Liberty of hectoring and insulting me.

As for the Articles exhibited against me in open Court, I have already took Notice, that they were fram'd for no other Purpose, than to frighten me from proceeding against Mr. *W*———*n* any farther in that Court; and therefore there is the less Regard to be took of them; especially considering that they were the Spawn of the most malicious Fellow in the World. Indeed I have very much ado to forbear here exposing the Falseness, the Malice, and Nonsense of those Articles; but I will at present desist. However, I shall here take Notice, that in the first Place, the Judge of the Court refus'd to accept of these Articles, and would not proceed upon them: And in the second Place, my Antagonist himself was asham'd to shew them to the Bishop, when he was with his Lordship within twenty four Hours of that Time, to make himself as white, and me as black, as he could. But I having, by mere Chance, got a Copy of them, I brought them to the Bishop my self, with three Certificates in my Vindication, and as full and as ample as possibly could be for that Purpose. The first of these Certificates, consisting of three Sheets of Paper writ close on all Sides, was cast into such a Shape, as to be a clear and methodical Answer to each of the scandalous Articles, and sign'd by the Master and Mistress of the House, and their Son, with all whom I had boarded and convers'd at that Time upwards of three Years and a quarter; the Truth of all which Allegations, they offer'd to attest upon Oath. The other two Certificates were from a neighbouring Gentleman, and a substantial Farmer, which could not be so particular as the former; but they tended to the same Purpose so far as to assert my good Life and Conversation in general. Perhaps it will be thought a Vanity in me, to set down in Print the high Commendation the Bishop gave me, after he had read the Articles to me, and I the Certificates to him, Paragraph by Paragraph, and therefore I at present forbear to mention it; and shall only add, that I left all the Papers in his Lordship's Hands for two Months, instead of the one Month he desir'd, to give an Opportunity to any, or all of my Enemies to make a Reply to them, if they could or durst. But because

the Bishop gave a Hint, that my Enemies might perhaps object against these Certificates, and say they might be partial, and proceeding from those who might be my especial Friends, at the End of those two Months, when I repair'd to the Bishop again for my Papers, I brought along with me two more Certificates sign'd by all the House-keepers in my Parish, but two, who then chanc'd to be out of the Way about Day-labouring, and both tending to the same Purpose with all the former. And to prevent any undecent Expressions that might by Chance drop from me towards a Bishop, arising from the Sense of the Injuries done me, or his Lordship's Gentleness to the Crimes of my Enemies, I desir'd his Chaplain to wait upon him with them; and to signify besides, that I was ready to answer any farther Objections that were, or could be started by my Back-Friends, or particular Scruples from his Lordship: But the Answer he brought me, was, My Lord saith you needed not to have put your self to this Trouble of bringing any farther Certificates, for he was before sufficiently satisfy'd that you had done your Duty. So that the Troops the late Curate boasteth he hath in Reserve against me, are only nominal Forces, the Force of which have already been shamefully beat out of the Field in a pitch'd Battel; and of the poor Remains, he himself hath made Draughts to compose the Substance of his Libel so far as it concerns me, and they have turn'd Tail again; therefore the only Reason of mentioning them in that Page, was, not to terrify me, but to amuse the Reader.

As for the base Certificates against me he hints at, it is the foolishest Thing in the World for him or his Party to revive the Remembrance of it, since he having so great a Hand in it, cannot but know, that in the first Place the signing of that Paper was brought about by abundance of Craft, Threats, and Promises made Use of to several, to induce them thereto. Secondly, That it was only to save Mr. *Wel——n* from being bound to the Peace. Thirdly, That it is a Piece discharged at Random against me; for it consisted of a short Invective express'd in general Terms, without laying the least Particular to my Charge. Fourthly, It appear'd so very malicious and foolish, that Mr. *Wel——n*'s own Counsel refus'd to plead upon it, and would not produce it in Court; and what is more worthy of Notice, and more conducing to my Purpose, gave up the Cause without making the least Objection against me; and it was so far from doing me any Disk indness before the late Lord Chief Justice *Holt*, as it was privately design'd it should, that he never saw it. So that this Mine of Scandal which my inveterate Enemies sprang against me, like some others of Gun-powder in the Campaign, was so far from doing any Damage to the Fortress it was directed at, that it blew up the Hellish Engineer, and all the Black-guard Party that stow'd it. I may well therefore say of this Libel, what *Erasmus* merrily saith of the Pope's Bull, it is *Brutum fulmen*; *Brutum* indeed with a Vengeance in both Senses of that Word; a Scrap of Paper, as insignificant as malicious; a *Crepitus* of a foul Pen, like something else of a foul Body, which made a Noise and a Stink, and that was all; a venomous Puff, the Object as much

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of my Laughter, as my Anger; by which my Enemies declar'd they would shew their Teeth at me upon any Occasion, but could not bite. But there is the less Reason for me to take Pains in condemning that obscure Brat, because it hath been so much and so often condemn'd by all Sorts of People; none but some of the harden'd Wretches concern'd in it, ever pretending to justify it; though indeed some Men of Figure have endeavour'd to pacify my Resentments of it, by Topicks which, at the same Time, are the greatest Reflections upon it, *viz.* its Folly and Ineffectualness. With what Frequency and Warmth it hath been exclaim'd against at the Petty Session in *Dartford*, many of the substantial Inhabitants can witness; and as the Bishop of the Diocese hath several Times blam'd it, so the last Time I waited upon him at *Westminster*, he told me he had spoke against it before forty People. 'Tis true, I was by no Means satisfy'd with this Declaration, but insisted in subsequent Letters, which were pretty bold, as well as unanswerable, that because many of the Subscribers were Clergymen, his Lordship would be pleas'd more visibly to express his just Displeasure against the Certificate, as well out of that tender Regard which every spiritual Father ought to have for the bleeding Reputation of an innocent and wrong'd Son, as to deter others for the future from such Actions, so wicked in themselves, and of such ill Consequence to the Peace of his Diocese. And the only Excuse that can be made for the Bishop's not doing that Justice to the Church and me, which so crying a Cause requir'd, is, that he is much of a Gentleman, and loath to mortify any Body; and what a famous Historian and Statesman, *Tacitus*, said in his Life of the worthy *Agricola*, a *Roman*, eminent for most moral and political Vertues, but whose Lenity was his only blind Side; *He with rare Moderation would rather seem to find, than to make his Dependants good.* I have that profound Reverence for the Function of a Bishop, that I am loath so much as to complain from the Press in indecent Terms of Neglect in any of that holy Order; much less will I presume to rely on my own private Opinion in this Part of his Lordship's Conduct; and therefore, in the Lieu of it, I deliver the Sentiments of the above-mention'd Great Man, whose extraordinary Character for Judgment and Integrity in all Ages, will at once justify my Quotation, and deserve the Attention of the Reader. Saith he, at the latter End of his Annals, *To him that suffers the Injury, it matters not much who made the Motion when he feeleth the Hand that is heavy upon him. Thus* (continues he) Galba, *though innocent of much Harm that pass'd under his Name, yet, because he permitted them to commit it*, WHOM HE OUGHT TO HAVE BRIDLED, *or was ignorant of what he ought to have known*, LOST REPUTATION, *and open'd the Way to his own Destruction.* However, his Lordship and I agreed in the main, that the Action was wicked and base, although we differed in the Measure of what Satisfaction ought to be made me. But why do I dwell so much upon the Certificates being damn'd by others, when there is all the Reason to judge, that the Authors and Subscribers of it themselves are asham'd of it, since I could never, either by Intreaties or Upbraidings, get a Sight or Transcript of it from any

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of them; some of them sneakingly denying their own Act, others bidding me find it out if I can; others confessing they did it, but foolishly pretended they meant me no Harm; others said they were surpriz'd into it, but still no Copy of the Certificate, or List of the Subscribers to be had for *Love nor Money*, as the old Saying is. All which put together, sufficiently shews, that they were conscious to themselves, both of my Innocence, and how easily I could retort their base Slanders upon themselves; and therefore they took all the Care they could to hinder me from having the Materials of each. *Truth, like the Light, the more it is expos'd to the Eye, the more it displays its Charms*; and evil Spirits, and Juglers, and Thieves, are the Creatures that chiefly love the Dark, and whose Interest is best serv'd by it.

As for the Affidavits, they are a Batch of the same Leaven with the Certificate; which is all that can be said now, or enough to be said at any Time concerning the Malice and Villainy both of them and their Authors; for I never heard before, but from one Man, and that is upwards of four Years agone, that any such Things were made against me, neither could he tell the Substance of them: And to be sure they are either nothing at all to the Purpose, or altogether groundless; otherwise this impudent Wretch would have given us the Marrow of them, as he hath done Mr. *Wel*——*t*'s Articles, to add to the Load of Falshoods and Slanders he hath so vastly pil'd against a Brother. So that the Honesty and Courage of these clandestine, as well as mischievous Actions, is just like that of stabbing a Man in the Back, or slily, in a *Gentile* Way, giving him a Dose of Poyson. Add to this the Character of these Oath-Mongers; one of them this very Lampooner himself, of whose infamous Life and Conversation you may see enough hereafter: The other a prostitute Rake, notorious for Drinking and Idleness; and one who, by his Claret-steiv'd Face, and heavy Paunch, shew at first Sight to all that view him, that Study and Mortification are none of his Talents, *Morbum vultuque intepugne fatetur*. Not to mention, that both these had a great Share in spawning that venomous Production of the Certificate above-mention'd; which makes it highly probable, that these Affidavits were a Contrivance not so much to offend me, as defend themselves, and compos'd on Purpose to frighten me from a just Prosecution of so gross an Injury and Abuse, that I, by the previous Information of these Instruments devis'd against me, might perceive what Knights of the Post they would readily be upon Occasion.

Thus have I (unless I am very much deceiv'd) both largely and clearly defended my self from all the terrible Attacks my Enemy, with his usual Candor and Sincerity, hath made upon my Reputation, and dismounted all the considerable Batteries of Lies and Slander, which with such Fury have play'd upon me. As for the rest of his Objections, they are either so obscure, that I know not whether he means me or not; or so trivial, they are not worth my while to search into the Truth of them. There are one or two Things I cannot pass by; the first is, a comical Rencounter he engages me in with

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one Madam *Stradilla*, as he calls her; a Fable just as true, though not a quarter so wittily describ'd, as that of Don *Quixot* with the Windmill. However, we will excuse him in this particular, since the Grammarians derive the very Name of a Poet from Lying; and since the Author, in his doughty Romance, could not mount up to the Flights of a Poet, we must not condemn him for stickling so close to the Etymology, and for his poor Endeavour, to make amends for his want of Ingenuity, by a proportionable abundance of Invention. Though the Criticks would maul him here too, if ever it should have the Honour to be read by one of that Class; because he hath transgress'd on their great Decorum, they call the PROBABLE which they will always have to take Place, even in their greatest Fictions. 'Tis Pity our pleasant Historian did not give us the Place, and the Time of this dire Engagement; and therefore, because he hath been so unjust to his great Performance, in making so considerable an Omission, I will be so kind to him as to supply the Defect, and tell the Reader the former Circumstance was *Utopia*, the other *Latter-Lammas*. I must confess, I am more hobbl'd here, than at any other Part of his Pamphlet, and am almost at a Loss what to say to this Slur; because I meet with two Sayings of the wisest Man in the World, and those a seeming flat Contradaction one to the other, *viz. Answer not a Fool according to his Folly, lest thou be also like unto him: Answer a Fool according to his Folly, lest he be wise in his own Conceit.* Well, what must be done in this Case? Which of these Advices must I take? I am resolv'd to be in the Right for once, and therefore will perform them both. To begin with the first; I give the Libeller for his Jeer and Banter, this grave and wholsome Precept, not to value himself upon his Talent of Banter, though it should be much more excellent than now it is, since the best Things in the World may be turn'd to Ridicule. When any of that sacred Character chuseth to fight his Adversary with such mean Weapons, it is a shrewd Sign that Reason and Learning are at a low Ebb, and that he despairs of Success in more honourable Methods. Proceeding to the other *Proverb*, I shall draw him here in Miniature, in the same antick Colours wherewith he hath represented, or rather disguis'd me; but with this essential Difference, that the beautiful Gloss of Truth shall be in the whole, which I desire the Reader to accept, instead of Sheerness of Satyr, and Quietness of Humour; since, in the first Place, I ingeniously own, that I have neither Wit nor ill Nature enough to be a Lampooner; and in the second Place, *There is no Jest like a true Jest.*

Another Particular, to minute for me to mention, unless that the Testimony of an Adversary in a Man's Commendation, hath always been held true and weighty, is that of his calling *Aristophanes*, a famous *Greek* Author, my belov'd; (Pag. 32.) I wish *Fame* had given me an Opportunity by a suitable Report in his Favour, to return the Compliment: But since I am depriv'd of that, I will pick out another Foundation to express my Gratitude; and therefore I wish him much Joy upon the Discovery he hath made to the World, of his being very well vers'd in Don *Quixot*, and *English* Comedies, by his many

many Allusions to, and Quotations from them, in his Pamphlet. And to give him his Due, he hath transcrib'd as much the lewd and immoral Part of those worthy Authors, in his Life and Conversation, as he hath their Banter and Dogrel into his Writings.

The third and last Particular is, his so often calling me a Mad-man in his Libel, and saying, Pag. 39, that *Bedlam* is an University I am no great Stranger to. To this I answer, I laugh at the Malice of this Wretch, and the rest of his Gang, in this unmannerly Expression; they shew their Teeth in this, as well as in other Things, but they cannot bite. The Word Mad-man, as it is now us'd, is very often a random Shot levell'd at those who least deserve it; and, as Sir *William Temple*, a Gentleman of very good Taste and Observation, hath handsomely express'd it, *Generally made use of by those who have no Wit, against those who have.* To come closer to the Point; I defye this Scribler, with all his considerable String of Liars and Slanderers, to produce the least Ground for such a Reflection. I thank God, I always had the Use of my Reason and Senses, ever since he gave them me, and am so much a Stranger to *Bedlam*, and all other mad Houses, publick and private, that I never even saw it, or any of them; and by Consequence he hath not a quarter so much Occasion to be witty upon me, for my Knowledge of that University, (as he reverently expresseth it) as I have to have Retort upon him for his Knowledge of a Gayl, with whose scandalous Inhabitants, as he has often made Midnight and Morning Revels, for the sake of his Debaucheries, so he ought to be longer confin'd for the sake of his extravagant and frequent long Debts. Though this Reproach had never so large a Bottom of Truth, I humbly presume it is very uncharitable to make bodily Distempers the Objects of *Satyr*, since they are common both to the wisest and best of Men; and as for this Species which he hath struck at, one of the greatest Philosophers in the World hath long agone asserted, that *Nullum magnum Ingenium est sine mixtura dementiæ*; which is both elegantly express'd, and heartily assented to, by a Great Man of our own Times, in these Words:

Great Wits to Madness sure are near ally'd,
And small Partitions do their Walls divide.

I come now to my third and last Particular, which was, to take Notice of what the Libeller saith, by way of his own Vindication, in answer to the *Observator*'s Letter. Not that this is properly my Business, I having undeniably prov'd, that I had no Hand either in the penning or sending of it; and by Consequence am not in the least affected with the late Curate's pretended Refutation. But since that scurrilous Author hath gone out of his Way to make a *Spanish* Inquisition after my Faults, he must not take it amiss if I, in my Way, lay hold on his; and since he hath, without any manner of Provocation, expos'd me publickly, and charg'd me with the most flaming Scandals, and palpable Falshoods, I should be wanting in Justice, both to my self and him, if I did not give to the World, as shocking, but truer

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Account of him. In treating of which Subject, I shall make a Scrutiny, 1st, into the Argument of what he saith; 2dly, into the Grammar, and Sense of it. First, as to the Argument, he insinuates, that he was turn'd out (Pag. 30.) of the School of *Gravesend*, by the Corporation, for no Fault; whereas it was for a Complication of many, for his Impudence, his beastly Debaucheries, and stupid Sloth. As to the first Part of this Charge, he hath both prostituted and perverted his sacred Function; instead of acting like a Messenger of the Prince of Peace, he hath publickly and privately sow'd and water'd the Seeds of Faction, Divisions, and bitter Hatred; instead of making the Pulpit, according to its noble and primitive Design, as an Instrument for the promoting the Glory of God, and the Interest of Religion, he hath made it a Stage to vent frothy Discourse, and jocular Ribaldry; and render'd it a stalking Horse to his Malice; and forgetting the Dignity both of that Place and the Desk, he hath extravagantly sally'd out from thence, not to edify, but to abuse his Hearers, with all manner of impertinent Discourse, and unseemly Gestures; and this so universally as if, like *Nero* in *Tacitus*, he had been *Hostis humani generis*; and therefore I can scarce forbear to go on with the Parallel, and assert, That this general Murderer of Reputations should be, as the Senate of *Rome* once pass'd an Order on that Master-Butcher, punish'd *more majorum*, that is, as the Tyrant's freed Man explain'd to him, in the same Place of that eminent Historian, have his Neck lock'd in a Fork, and himself whip'd naked to Death. Witness, among many other insolent Affronts, too tedious to mention, his reading wrong Lessons both in the Old and New Testament at Divine-Service; and then, by his sly Looks and arch Innuendo's, taking especial Care that the Congregation should be sensible the Mistake was premeditated and wilful, not negligent or casual, and that the Portion of Scripture there made use of, was design'd by the Curate, not for Instruction, but Reflection. And sometimes meeting with the Expression, *Woe to you Scribes and Pharisees, Hypocrites*, he would stop at the end of the last Word, save one, and then turning his Face from the Book, towards that side of the Church where the Mayor and Magistracy of the Corporation sate, near him, he would with a vehement Nod and loud Voice, dash the Remainder in their Faces. As to the second Branch of the Charge, his Debaucheries were so frequent in Quantity, so excessive in Degree, and notorious in Quality, that one would think the Guilt of them proceeded not from the Corruption of Nature, but from Study; and that he was one of those abandon'd Wretches, besmear'd with the filthy Characters of the Apostle, who glory in their Shame; that instead of taking a Title in Learning and Divinity, he had commenc'd both Master and Doctor in Sin and Wickedness; that he had run through the *Encyclopaideia* of Crimes, as other Students do of the Arts and Sciences; and that the very same Character may be apply'd to this envious Detracter, and carping *Momus*, which the ingenious Epigrammatist gave of as odd a Contrivance of Sense and Morals:

Mentitur qui te vitiosum Zoile, dicit,
Non vitiosus homo es, Zoile, sed Vitium.

In short, what *Tully* said of a remarkable Rake in his Time, *(Lib. 3. in Verrem)* seems to be a sort of a Prophesy of this in ours; *Ego in uno homine omnia vitia, quæ possunt in homine perdito ne farioq; esse reprehendo: Nullum esse indicium LIBIDINIS, AUDACIÆ, quod non instius vita perspicere possitis.* To alledge all the Instances of his abominable Life and wild Behaviour, would be a difficult Work both for me to set down, and the Reader to peruse; tedious to those that do not know him, and superfluous to those that do; for what the aforesaid admirable Author saith of his Wretch, I may say of mine; *(Proœmium actionis in Verrem) Hominem arbitror esse Neminem, qui nomen istius audierit, quin facta quoq; ejus nefaria commemorare possit.* To shew that this is not an Effort of Malice, or Lash of Satyr, but plain Matter of Fact; I refer those who have a mind to be curious in his Character, to an Essay sent to the Bishop of the Diocese, above a Twelve-month agone; a Picture large in Bulk, yet vastly too small for the monsterous Original; where the several Draughts of his infamous Life and Conversation, are set off with all possible Proofs of Truth, and Circumstances of Reality, and every now and then, the interspers'd Flames in Words at length, of many substantial and good Persons, as Eye and Ear Witnesses, who both could and would justify the horrid Particulars. However, until another crying Occasion shall compel the Publication of those Papers, I humbly presume, that what is written in this Treatise, and the following Affidavit and Certificates, will, in the Opinion of every unbiass'd Reader, be both a sovereign Antidote against all the Poyson he hath thrown upon his Neighbours, and to give a general Notion of him; and to those who have a true Sense either of Vertue or Vice, his Features, even as here express'd, will curdle their Blood, and damp their Spirits, and like the Head of *Medusa* in the Poets, congeal and stiffen them for a while, as it were, into a Stone. As to the third Branch of the Charge, it may well be thought, without any positive affirming, that such a profligate Rake was very negligent in his Business, and careless of his Time; yet it will not be improper here to mention, that he very seldom came into the School until Nine a-Clock, and often staid away until Ten, and it was very usual with him not to peep within the Door for three or four Days or a Week together. Since therefore the Curate and School-master, by such extraordinary Atchievements, had made himself both so hateful and shameful to the Corporation, it was ridiculous in him to expect (Pag. 3.) that the Court should compliment him either to sit down or be cover'd at their Summons; or that there was a Necessity for them to produce his Accusers, when his Faults were so notorious; since even, according to the common Law, every Jury may cast a Malefactor, though no Evidence appear against him, if they themselves know him to be guilty. Besides, his Passion would not suffer them to proceed by gentle Methods; and had he been never so inoffensive

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and wife in his former Conduct, both as a Clergy-man and a School-master, in his rude Behaviour in that Assembly, in calling them an arbitrary Court to their Faces, and telling them they only put him to Trouble, because he espous'd Mr. *Hart*'s Interest at the Election for Knights of the Shire, was enough to have provok'd them to dismiss him, in order to teach him better Manners, and a due Deference to Authority. As to his defying the whole Party to produce one single Evidence for the Assertion, that it was publickly talk'd here, that his Wife offer'd to take an Oath that he was a Jesuit or a Papist, I shall produce the most authentick one imaginable, and that is, Mr. *Allen*, then a Justice, who was the very Person that his Wife offer'd to take her Affidavit before; if so, what becomes of his ranting Expression he hath in the same Place, *(viz.)* If it be publickly reported again, I will put the Matter on that small Issue, if they will bring one private Person whose Testimony can be credited, I'll stand convict? *For out of thy own Mouth will I judge thee, thou wicked Servant.* But to proceed, Pag. 7, 8, 9, he sews abundance of Fig-leaves to cover his Nakedness, and puts a daubing Gloss upon some other Objections made against him in the *Observator's* Letter, how he asserted the Legitimacy of the Pretender, and drank his Health. I have not Time to trace this *Proteus* through all his intricate Meanders and crafty Doublings; or by proportionable Steps, to unravel the Threads of his Sophistry, in this Affair; and therefore I have gone the shortest Way to work, and have annex'd the proper Affidavit and Certificate. As to his Question against the Justice of Peace, Why he did not bind him over for such an insolent Affront to the Government, I shew'd it to that Gentleman in his last Sickness, and he solemnly declar'd, the Reason was because the late Curate absconded himself; and he was continually teaz'd with Letters from neighbouring Gentlemen to pardon him, and pass all by, upon this Consideration, among others, that he (the Libeller) was a Mad-man, and no manner of Notice ought to be took of his Words or Actions: And he made this farther Assertion also, upon the Words of a dying Man, That under that Head, so far as concern'd him, the late Curate disguiseth his Discourses with the grossest Falshoods imaginable. As to his taking a Dram in the Pulpit, a Stranger, and by Consequence one that cannot be suppos'd to have any manner of personal Prejudice against the late Curate, who was plac'd in the Gallery at Sermon-time, and by that high Situation, had a proportionable Advantage, observ'd him to take such a Draught out of a Bottle, and related it to several substantial Inhabitants of *Gravesend*, among the rest, to Mr. *Moice*, a very sober, serious, and honest Man, yet living, and formerly Mayor of the afore-mention'd Place; and his frequent ducking his Head below the Cushion, is a very corroborating Circumstance of the Truth of it; otherwise, if it was only a small Phial of Spirits he us'd to smell to to prevent fainting Fits, (as he sillily urgeth in his Vindication) there needed none of these clandestine Sinkings, but he might have apply'd the Cordial Restorative to his Nostrils openly; and even in a literal Sense, have acted ABOVE-BOARD.

As to his being drunk when he gave the Sacrament to Mr. *Fry*, this hath already, in a Letter sent to the Bishop, been confess'd to admit of a Latitude, because some will call that Drunkenness, which others will not; however, there was Ground for such an Assertion in the *Observator*, because two of the three who communicated with the dying Magistrate, did aver as much; and the Sentiments of the third Person were not at that Time known; Yet it is very certain, that the late Curate was in a very unfit Temper to administer, and by Consequence, to receive that sacred Mystery, since it is solemnly affirm'd, that the very same Night, a little before he was call'd to exhibit that holy Feast, that he was drinking to Excess with a scandalous Wretch, one Dr. *Brown*, altho' warn'd before hand to avoid it, upon the Account of that solemn Occasion approaching; and was so over-laden with strong Liquor, that he fell down flat on his Back in the Entry of a publick House, and was so helpless as to be led Home between two. This was asserted to Mr. *Ireland* the Curate by a very substantial and serious Person, who was both an Eye-Witness and Assistant to the late Curate when he was in that filthy Pickle; and is confirm'd besides by good collateral Testimony, *(viz.)* two credible Inhabitants living in different Parts of the Corporation, to whom, at several Times, this horrible Circumstance was related by his own Wife. One of these, and a very good Friend too, of the late Curate's, spoke of it in the Till-boat, in the Hearing of the above-mention'd Mr. *Ireland*, by which Means it first came to be publickly talk'd of; and the other, by no Means an Enemy to him, in the Hearing of the two Justices of the Corporation, several Jurates, and my self, affirm'd it afterwards. The Narrative of both, is one and the same in Effect, *(viz.)* the aforesaid Gentlewoman told each of them the Concern she was in, whether her Husband was capable of doing his Duty, and going thro' the whole Office, upon his being so very drunk when he went to Bed; how he swore at, and curs'd her, when she first awoke him, and vow'd he would stir for no Body; how being reminded that the Messenger came from Mr. *Fry*, and that he had promis'd to perform that great Act of Religion whenever call'd upon, he vouchsaf'd to arise; how she bath'd his Head, and threw Water upon his Face for a considerable Time, to recover him to some tolerable State of Sobriety, which, together with the Nap he had took for an Hour, she hop'd would be effectual, but yet she was doubtful. And since the writing of this, I have got a very large and full Certificate about this Affair from Mr. *Ireland*, a very pious and considerable Magistrate of that Corporation, which will convince and satisfy every one that is capable of receiving any Proof.

But the erranteſt Jest is, to see how he answers another grand Objection of his being Drunk at burying a Corps; in which Account, as he states it, it is hard to judge whether his Impudence in denying so plain and notorious a Matter of Fact, or his jugling in disguising it, is most to be wonder'd at. As to the first noble Quality, the Action was done before a Cloud of Witnesses, some of which are as credible as any in the Corporation, both for Substance and Reputation; and

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he might as well have deny'd he was at the Burying, as that he was drunk at the performing the Office. As to the second, no *Egyptians*, by the Help of an enchanted Wand, did ever more dexterously play the Counterfeit, than this Sophister doth, by the Help of a Train of *Fallacies*, leap through the greatest Absurdities, to make himself innocent: And so sure as the Action of one is a Sham and a Banter upon the Sense of the Spectator, so sure is the Vindication of the other the same upon the Understanding of the Reader. When I first read his comical Account of this his scandalous Behaviour, it put me in Mind of a pleasant Scene which once was acted at the *Old-Baily*, when I was a School-Boy at *London*: A Malefactor was there indicted for stealing an Horse, the Owner appear'd against him, and swore the Steed was his, and stole out of the Stable on such a Night; several unexceptionable Witnesses swore, he was apprehended on that very Beast; and now one would think the Case was so plain, it was impossible for poor Culprit to speak a single Word in his own Defence: But a Man of his, and the late Curate's Complexion, could make a Venture to out-face every Thing! When the Judge ask'd him, according to Form, what he had to say for himself, he reply'd, *He did not steal the Horse, but the Horse stole him*; for being on a Journey, he lost his Way in the Dark, and leaping from a Hedge to get into the Path again, a Horse had chanc'd to lie to rest himself at the Bottom of it, and he (poor unfortunate Man!) chanc'd to light upon his Back, and away the Horse ran with him, in spite of his Teeth, and he could not stop him. Just so the late Curate, when charg'd with being drunk at a Funeral, confess'd, that he had at that unlucky Juncture, *an Hurry and Disorder in the Animal Spirits*, (Pag. 47.) But then this was not, as he pleads, from the Strength or Quantity of any Liquor, but from a large Opiate he unluckily, very unluckily! took to force Rest a little before the Burial. Now, I thought that the Effect of an Opiate, especially given to a large Dose, is to compose and quiet the *Animal Spirits*, instead of creating an Hurry and Disorder in them; and I am confident the whole College of Physicians (if consulted) will be of my Mind; however, I am sure the universal Practice of Medicine, confirm what I say; Opiates being generally given to curb and bridle the extravagant Ferment and violent Motion of the Blood, and *Genus Nervosum*, as in Fevers, Hysterick Fits, and Convulsions; and for the same Reason, as cauciously, I was going to say religiously, avoided, where ever there was a Clog or a Damp upon the Spirits, especially the animal ones, as in Lethargies, Palsies, and the like. Add to this, that those who have writ upon Opium, have confess'd, that several learned Men cannot study without it; that it recollects the wandering Thoughts, calms all the Tempests, as we may call them, of the Mind, and makes the Party settle to Business, which they could not do before: This some of the Authors have observ'd with Surprise, though they could not reconcile these Phœnonema to their several Hypotheses, of explaining the Manner of its acting. And all the sensible Opium-Takers I ever met with, have, as it were with one Mouth, declar'd, that it charms the sensitive Soul, and puts them into so gay and gentle a

Frame.

Frame, until the Power of the Dose is spent, that they would not be disturb'd out of it for a small Sum of Money. All which agrees admirably well with the Effects, which the learned Dr. *Brown* saith it hath upon the *Turks*, who are much addicted to it; which ingenious Account is inserted in the *Philosophical Transactions*; so innocent is Opium of the Crime of occasioning an Hurry and Disorder in the animal Spirits, as the Curate accuseth it. But granting that in Favour, which cannot be granted in Argument, suppose an Opiate should cause an Hurry or Disorder in his animal Spirits, could it, or his being awak'd suddenly out of Sleep, or any other Accident, cause him, especially for a considerable Time afterwards, to run against the Church-Walls, instead of going in the Path; to stutter and stammer in his reading the holy Office, and mangle it after so ridiculous and miserable a Rate; one while beginning at the Middle, another while at the Top, and then at the Bottom, (which was notoriously his Case) unless it be Drunkenness? *Credat Judæus Apella non ego.* In a Word, his Account and Vindication of himself, is *Priestcraft* in Perfection; for by such mean shirking Tricks and little Evasions, as he endeavours to prove he was not drunk at this Burial I will engage to prove no Man was ever drunk since the World began. As for the Certificates he pretends to produce under the three Clerks Hands; one of the Parties, *(viz. Browne)* who officiated at this scandalous Funeral, was both an old Dotard, and one that would often be drunk himself, even during the Time of divine Service; and, by Consequence, upon each of these Accounts utterly uncapable to give his Verdict concerning what Circumstances his Parson was in; and was he a more competent Judge than his best Friends will allow him to be, yet his single Testimony will, by no Means, come into Competition against so many of Substance, Sobriety, and Religion, who are positive upon this Subject, as may in part be seen by Mr. *Ireland*'s Assertion hereunto annex'd, and can more fully be made appear when Occasion requireth. The Certificate of another Clerk *(viz. Wood)* is nothing to the Purpose, because he is only Clerk of *Milton*, and the Matter of Fact is fix'd at *Gravesend*; and the Certificate of the remaining Clerk is forged, (and probably all the rest are so) for *Gyles* hath often declar'd to several People, that he never set his Hand or Mark to such a Paper. And therefore the Curate pressing him into the Service after so knavish a Manner, in the first Place makes him a base Cheat, and in the second Place renders whatever else he introduces as Evidence on his Side, the more suspected.

But some of these very few Friends he hath, have made a better Plea for him, than he himself, (though that is but a poor one too) in saying, that the Vapours are the Occasion of this, and numberless other Disasters which have befallen him in that Corporation. The Answer to this is very ready; if his Infirmities be the Vapours, how comes it to pass they do not seize him in the Church, as well as in the Parlour? How comes it to pass, that he was never led Home between two from Places of Worship, either on Week-days or *Sundays*, and so often, so very often! from Places of good Eating and Drinking?

ing? Especially considering that *Pliny* and other Naturalists say, those who are addicted to Fits, are most apt to fall into them in great Assemblies and publick Concourse. What therefore hath given such great Offence in him, proceeds from no other *Vapours*, but those of strong Liquors.

Pag. 49. He mightily boasteth of his Charity, and saith, that his House and his Purse have been always open to an Object of Pity; and there are some living Instances to confirm it. I wonder a Divine of the Church of *England* should be so ignorant of what the Learned of all Perswasions unanimously agree in, *(viz.)* that none who run in Debt can be charitable: The Reason is plain, because what such a one gives, is not his own, but another's. And yet this, as sorry a one as it is, is exactly his Case; he runs upon Tick with all he deals with, and never takes Care to satisfy them; witness his vile Behaviour to *Mat. Toby*, a poor old Woman upwards of Threescore Years and ten, to whom he ow'd upwards of fourteen Shillings for carrying and receiving Letters; and the greatest Part of it was a Debt of considerable standing, and out of her own Pocket; and he vilely sneak'd off from *Gravesend* the Beginning of last Summer, and stay'd away two Months, without either paying her, or promising Payment; which made the distress'd Creature to wring her Hands, and cry out she was undone, giving it over for lost. And, at last, her Friends were forc'd to arrest an ordinary Man, who had pass'd his Word for the Money; and so at last, with much ado, the Debt was paid, though not by himself, but another; which is a flaming Instance of his Compassion, as well as Honesty, to both Parties. Witness also his many and long Scores almost at all the Taverns in the Corporation; an Instance of his Sobriety, as well as Honesty. Witness also his sending a Friend and Acquaintance of his, under the Notion of an *Oxford* Scholar, to his old Chrony the Master of the *Falcon*, to lodge and diet with him, and who mov'd off three Pounds in his Debt, not pay'd to this very Day; and who had not been trusted for a Groat, had it not been for the Curate's Recommendation, which is an Instance of his Civility, as well as Honesty. Well, we will pass by all this, and, for once, let him call his robbing of *Peter* to pay *Paul* Charity, yet I am horribly afraid he can pretend to very little that looks like it; I am sure I never heard any Thing of his relieving the Poor, or succouring the Distress'd; and therefore I hope the next Time he obligeth the World with a Pamphlet, he will give us a List of his good Actions, and then I will either confute him, or own my self convinc'd. I have indeed heard, that some neighbouring Gentlemen have been charitable to him, in particular one who sent him three Guineas upon his being voted out of the School; but then that same Person's notorious and undeserv'd Abuses of other Clergy-men, far honester than either himself or the Curate, make it plain, that such his unusual Generosity did not proceed from any Love or Respect he had to his Profession, but to his scandalous Life and Conversation, or else his railing at the *Revolution*.

Pag. 5. He confesses that he was once a Soldier, but denies that he was a common One, and pretends that he went a Voluntier, and produceth a Certificate to that Purpose. To this I answer, Proof having been made that one of his Certificates, in another Case, is forg'd, we have all the Reason in the World to suspect that this is so too, especially considering that a Person of Quality, (whose Name I dare not presume to quote, not having his Leave) who knows the late Curate very well, hath declar'd, that any one, for the Charge of a Shilling, may prove he was a Foot-Centinel. However that be, the Reason he alledges for such a Knight-Errant rambling to the Army, (*viz.* to attain Knowledge of his Behaviour) is very ridiculous. I indeed have heard that Men have gone to the Army to make their Fortunes, and serve their Country, but I never knew before, that the Camp was an Academy of Learning or good Manners; and all the Improvement he hath made there, is, that he hath brought along with him all the Vices, but none of the Vertues of the Gentlemen in Red.

By such complicated Chains of a lewd and infamous Life, he hath made himself justly and highly obnoxious to the Corporation, though it was his publick and insufferable Impudence that made the first visible Rupture between them and him. And, for the Satisfaction of the Reader, I will give him the very Ground of the Quarrel, while it was yet crude and in the Embrio; before the rough Spark had done by it, as the Naturalists say the Bear doth by her new-born Cub, work'd it into Form, and lick'd it into Shape. On *Gun-Powder-Treason*-Day, 1708, Mr. *Moire*, then Mayor, after Divine Service, was so civil as to invite this Curate to dine with him; among other seasonable Healths usual at such a good Time, that Magistrate took Occasion to propose the Remembrance of the two particular Deliverances on that Day; meaning, beside that obvious one, which every one knows, the no less wonderful and kind Interposition of Providence in our Behalf upon the same Day, by the Landing and prosperous Assistance of the late glorious King *William*. The Curate, whether out of a Principle of ill Manners, which are very notorious in him, or out of a secret Hatred to the *Revolution*, of which he hath often given broad Signs, very abruptly and rudely answer'd, THAT is Nonsense. The Mayor not laying him by the Heels, or binding him to his good Behaviour, or kicking him, as many a *Tory*-Justice would have done, when us'd at such a Rate by a Parson, made no other Return to so great an Affront, an Affront so undeserv'd, as well as unheard of, than to justify the Sentence, both as to Sense and Expression, by the Words of the *Common-Prayer* for that Day. Here one would think the Curate had escap'd a fair Scowring; and certainly, if he had any Candor or Ingenuity in him, though he was not so much a Gentleman, as upon cool and second Thoughts to beg the Mayor's Pardon for such gross Behaviour, yet, at least, he would have made a Stop, and gone no farther. But our metalsome Spark scorn'd to commit a single Crime, or to be so much as suspected to have repented of a Fault, and therefore is resolv'd to proceed from bad to worse; and accordingly, at the most

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ſolemn Place that could happen, and the calmeſt Temper, and moſt ſerious Mood he could be ſuppos'd to be in, from the Pulpit, before the ſame Mayor, he ridicul'd that Phraſe the very next *Sunday*; and very often afterwards, even during his Time of Office and Power, ſtruck at him in his Sermons with all the virulent and malicious Hints imaginable, which the other always (to his high Commendation be it ſpoke) meekly and Chriſtianly bore.

I have done with what I propos'd to ſay concerning the argumentative Part of the Curate's Vindication; I come now, 2dly, as I promis'd, to the Grammar and Senſe of it, in which I ſhall be as brief as poſſible, and ſo conclude. He makes a great Boaſt, Pag. 6. which ſavours ſtrongly of Pride and Arrogance, though the Sentence gives no manner of Occaſion for it, ſince it hath neither Truth in its Aſſertion, nor Senſe in the Expreſſion. Saith he, It is well known, when I was beyond Sea, how to my Ability, ſtudying and reading thoſe learned Tracts before the *Revolution*, what Entertainments I gave to thoſe Bigots of the Papal Chair; meaning (as it is expreſs'd in the Margin) the College of *Liege*. Here is a great Character given to the *quondam* Curate of *Graveſend*, but the Miſchief of it is, 'tis only by himſelf, and what the neighbouring Clergy look upon as a meer Jeſt. For my part, I have very good Reaſon to think he is no properer a Miſſionary to convert Papiſts to the Faith, than Rakes to Sobriety; and for this laſt Purpoſe, all the Country is ſenſible he is but a ſorry Tool. But how is it ſo well known, that he hath ſuch excellent Talents at Divinity-Controverſies? I am ſure it is not known to the Republick of Learning, by a ſingle Tract of this Nature in Print, much leſs a good one; nor is it known in or about *Graveſend*, by private Report. But to let that paſs, by ſtudying and reading thoſe learned Tracts before the *Revolution*, without doubt he meant thoſe Tracts which were writ juſt before the *Revolution*; but as he has expreſs'd it, he hath deſtroy'd that Senſe, and repreſented it as though he was in Perſon ſtudying and reading at *Liege* before the *Revolution*, thoſe Treatiſes, which is contrary to what he himſelf ſaith in his Book, of viſiting that Univerſity, and travelling into thoſe Parts, only at the beginning of this preſent War.

Pag. 12. Forcing me, whether I will or no, to be the Author of the *Obſervator*'s Letter, he wittily calls me Dr. *Subtilis*, and propoſes me a ſhrewd Queſtion, Which is the moſt of two? Mr. *Duns Scotus*, I return you the Compliment, (by the by, the Name I give, doth well become him, by Reaſon of his Blunder) you are mightily out in your Criticiſms; you ſay, you know no more than two Magiſtrates belonging to the Corporation, the Mayor preſent, or he that poſſeſs'd the Chair before. To this I anſwer, as the famous Dr. *Barrow* did the Duke of *Buckingham*, when the latter undertook to banter that great Man in his own Element, the Mathematicks, *I cannot help your Underſtanding*. I am not for levelling, or making all Magiſtrates that belong to the Court, and therefore there is no Occaſion for him archly to deſire my Favour and Intereſt, as he doth in the ſame Page, that the two Serjeants and Cryer may be no longer excluded. " But then,

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" saith he in the following Page, if he confines the Magistracy to " the Jurates, he is still in the Wrong; for though every Mayor must " be a Jurate, it doth not follow that every Jurate must be a Mayor, " or a Magistrate, till he is duly elected. But to this Logick, so mighty profound and nervous in his Opinion, I answer; *Negatur Forma argumenti*; I humbly presume that it would be a great Bull for any to deny, that the Aldermen of *London* are Magistrates; and the Reason is the same, when apply'd to an Alderman of an inferior Corporation, or any who are of the Court superior to the Common-Council, especially when they have been Mayors, as there are several of that Circumstance in the Case before us. So that the elegant Term of Inconsistency or Incoherence, which he would fain fix upon the Author of that Letter, recoils by his own Argument upon his wise Self.

Pag. 14. saith he, When the Court thought to have biass'd the Freeholders at the Election, and us'd all the little Artifice and Cunning that the great Springs of their *Helvetick* could invent, &c. But why will you, Mr. *Curate*, be so uncourtly, as to use a *Latin* Epithet in your Book, when an *English* one would have serv'd as well? And by Consequence, either deny your Admirers at the *Custom-House-Office*, the Satisfaction of knowing the Meaning of that killing Word, lor put them to the Trouble of looking it in the Dictionary? a Book which, like many others which savour of Learning, probably they have not touch'd for many Years. Or was it design'd, as a Pun to thump down the Corporation, and that some of the *Tory* Ladies, who are not very good at Spelling or Reading, should take that Word for *Hellish* or *Hellish*? as the ingenious Mr. *Dawks*, in his printed News-Letter, said severely lash the *Philo-maths*, or Almanack-Prognosticators, by calling them Ass-trologers? But the Thing that my Design most calls upon me to take Notice of, is, that the Expression is not *English*, since the *English* do not use an Adjective but with a Substantive: For no Body saith, that Wise are honour'd, or a Beautiful is charming, but wise Men are honour'd, and a beautiful Woman is charming. However, we will excuse him for this Fact; for though the *English* do not use an Adjective by it self, the *French* do; and the Libeller being so very much *Frenchify'd* in his Actions, it is no Wonder he is so in his Words. Let us then make the best of it we can, and both fill up the Flaw of the Sentence, and help the Author at a dead Lift, by adding thereto the proper Substantive of a Body or Commonwealth: Yet where is the Fitness or Elegance of the Expression? *Helvetick*, if it be any Thing, is an Adjective made from the old *Latin* Word *Helvetia*, a Country which we now call *Swisserland*, which is a Knot of Commonwealths or Cantons, some Popish, some Protestant, of different Governments within themselves, but united in one common perpetual League. Now, where is the Wit in calling the *Gravesend* People *Swissers*? Had he alluded to *Geneva*, we might have thought he call'd them Presbyterians by Craft, because the good Liking of many in this Nation to that Form of Church-Government, is known to have been drawn at first from thence, upon the account of many eminent Divines, in the

beginning

beginning of the Reformation, being driven thither from our Country by the Cruelties of Queen *Mary*'s Reign; and by that Means, becoming tinctur'd with their Principles, upon their Return to this Kingdom, did propagate them among their Contemporaries, and so downward to Posterity. But to call them a Parcel of *Swissers*, is very dull Stuff, and hath no Fetch in it; neither doth it tend to his Enemies Disgrace, or his own Applause. At the latter end of the same Page, he saith, "Therefore in Gratitude they ought to be thankful, "and to shew themselves thankful, worthy of the Favours of Royal "Bounty, lest their Priviledges may revert to its Fountain. False *English* again! instead of *its*, he should have put *their*, for any School-Boy just enter'd into *Latin*, could have told him, that every *Relative* agrees with its Antecedent in *Gender*, *Number*, and *Person*, though not always in *Case*. Besides, the Expression is not Sense, for they (and all Corporations) ought to shew themselves worthy of the Favours of Royal Bounty, not lest their Priviledges may, but lest their Priviledges should, revert to their Fountain; let them do well or *ill*, they may forfeit their Priviledges every Day in the Week, and it doth not lye in their Power to prevent it, because the Legislative Authority can take them away whenever it pleaseth; but they ought always to do well, lest they should actually forfeit their Priviledges.

Pag. 21. saith he, There are a sort of Gentlemen *Juvenal* speaks to, "of your Liver and Complexion, *Sanguinis in facie non hæret gutta*, "that when they contriv'd Mischief and Villainy, and so Case-har-"den'd their Consciences by Custom, that they have shewn no Reluc-"tance, and the Springs of Blood are so choak'd up, they cannot a-"mount to the Face, and perform the Office of Modesty, though "they are very well appriz'd of the Wrongs they have done. False *English* again! for the first, that is a Relative, because it may be turn'd into *Who*, and by consequence, it is a Nominative Case. Now, I take leave to observe, that there is never a Verb to it, which is contrary to the Rules of Grammar, as they very well know who understand any thing of that excellent Art; and I have transcrib'd the whole Sentence, that any one of Thought may see the Demonstration; not to mention the good Manners and Justice of the former Part of the Expression, which he applieth to me upon a wrong Supposition, that I was the Author of the *Observator*'s Letter. Now, because the Supposition is wrong, as I have often said, and prov'd, the scandalous Qualities and Epithets do not belong to me, they are spoken against so by *Lex Tationis*, they belong to him that speaks them, and therefore with great Phlegm and cold Unconcern, I restore them to him again, and retort them upon him.

Pag. 34. saith he, "And for the great Train of Artillery that bom-"barded the Town, and struck the People with such a Pannick, was "a small Fowling-piece, four or five times discharg'd, but without "any Wadding. False *English* again! for there is an Adjective again without a Substantive, Pannick without Fear, or any other Word analogous to it, to declare its Signification; and never a Nominativ-

Caſe to the Verb, was falſe Grammar twice in one Sentence. An admirable Scholar!

Pag. 35. ſaith he, " The Action of *Jerry Blackacre*, that Son of the " Ghoſt of the Law, was more riotous and audacious, who being in the " Company of his Maſters, at their Return from *Rocheſter*, and his " Train fir'd in a tumultuous manner, rid before with his drawn " Hanger, to ſhew his Zeal, and gain their Applauſe, and ſwore he " would cut off the firſt Man's Head that ſaid he was for Dr. *Sacheverell*. The Story is a down-right Lie from top to bottom, like moſt of the reſt, but the expoſing of that, is not my Deſign at preſent; the Man ſtruck at, is one *Tom Rutton*, the Son of an antient honeſt Inhabitant, who is Town-Clerk of the Corporation: But where is the mighty Jeſt and comical Humour of calling him *Jerry Blackacre*? no Body ever call'd him ſo before, nor doth it allude to any Story trump'd upon him; he might as well have call'd him *Pope Boniface*, or *Alexander the Great*. The happy Expreſſions and lofty Thoughts of this inimitable Writer, are the Admiration of his Friends, and the Terror of his Enemies; he ſoars out of Sight, like *Horace*'s Swan, or, to ſpeak cloſer, to his Eaſe, like a *wild Gooſe*, and warbles out his harmonious Numbers beyond the Apprehenſion, not only of the Vulgar, but the Learned themſelves. 'Tis a Wonder this Flower of *Grub-ſtreet* doth not, by the mighty Power of his quaint Epithets, and keen Iambicks, do by his Enemies as the Poet *Hipponax* did by the Painter *Bubalus*, (who drew his ugly Picture on purpoſe to expoſe him) make them hang themſelves; but the Miſchief of it, is, as the Writings of this Burleſquer are of a quite contrary Genius and Worth to that great Author, ſo is his Fate; that excellent Satyriſt made his Ridiculers hang themſelves; the Ridiculers of this wretched Writer of Doggrel, made him hang himſelf; of which more anon.

Pag. 47. ſaith he, ſpeaking of himſelf, " I labour'd under a " ſtrange Meaſure, both of Body and Mind, as is very well known " to moſt of the Town. Nonſenſe downright! Had he ſaid, he labour'd under a ſtrange Meaſure of Sickneſs, both of Body and Mind, it had been a very proper Expreſſion; and it had been tolerable if he had ſaid, I labour'd in a great Meaſure both in Body and Mind; but as he hath worded it, it is only a Heap of Blunders, and makes nothing at all for him, but fully proves, that whatever Diſtemper of Mind he labour'd under at the Time he referr'd to, at the preſent Time of Writing he labour'd under his old one of Raſhneſs and want of Thought.

Pag. 24. Having reſolv'd, right or wrong, to brand a Magiſtrate for an impudent Man, he very Satyrically calls him a Man of *Corinthian* Metal; but had he been but tolerably vers'd in the *Roman* Hiſtory, he would have perceiv'd that this Alluſion was nothing at all to his Purpoſe; *Corinth* being never fam'd either for the Hardneſs or the Abundance of *Braſs*, or for *Braſs* at all. We, indeed, meet with ſuch an Expreſſion in *Latin* Authors, as *Corinthium Æs*; but then this *Æs* was not properly *Braſs*, but a very valuable Mixture of ſeveral Metals, in which Gold and Silver had ſo great a Proportion, as to make

make it almoſt as valuable as *Silver*; and it had its Riſe from the Conflux of thoſe rich Metals, with others of a coarſer Nature, upon the burning of *Corinth* by *Mummius Achaicus*; ſo that the Libeller, by his Ignorance, fixes a Compliment where he deſign'd to fix a Sting, and makes his Adverſary a PRECIOUS Man, inſtead of a BRAZEN Fellow.

There are ſeveral notorious Faults, both in *Engliſh* and Senſe, in his Pamphlet; but I ſhall at preſent omit them; only I muſt take Notice of one Blunder, which is ſo very notorious, that I wonder any one of Univerſity-Education could be guilty of. Pag. 9. ſaith he, "To "conclude this Point, there is a certain Nobleman whoſe Diſeſteem "I have merited, never by Deſign, but Chance, can clear me. Had he ſaid, whoſe Diſeſteem I have incurr'd, never by Deſign, but Chance, it had been Senſe; but to uſe the Word *merited* in that Caſe, with Submiſſion to the profound Judgment of the learned Author, makes the Sentence a Contradiction. For all Moraliſts and Metaphyſicians allow, that one of the eſſential Qualifications to make an Action either good or bad, is, *Ut proficiſcatura Libero agente*, and that it have the Conſent of the Will going along with it; and by conſequence, if the late Curate did never offend that Nobleman by Deſign, but by Chance, it is impoſſible he can merit his Diſeſteem, however it fall upon him, any more than a Man deſerves to be hang'd, who kills his Neighbour unawares, and without any Intention to do him a Miſchief. But why do I wonder, that a Man takes no Care what he writes, who takes no Care what he lives? And why do I wonder a Man takes no Care of another's Reputation, who takes no Care of his own? And why do I wonder that Man will deſtroy his own Reputation, who will ſeriouſly, deliberately, and wilfully deſtroy his own Life? This is the Caſe of the deſperate Rake before us, who more than once ſince he came to *Graveſend* endeavour'd to murder himſelf; a Wickedneſs which, when it takes Effect, is not only damnable, but in all Appearance unpardonable, ſince it leaves no Room or Space for Repentance; a Crime, the Attempt of which makes a Man not fit to be a Member of civil Society, much leſs of the Church; and leaſt of all, to be a Governor of it. A ſuperlative Piece of Guilt, of which we may well ſay as *Cicero* did of one committed by *Verres*, (Lib. 4. in Verrem) *Quæ vox, quæ latera, quæ vires hujus unius criminis querimoniam poſſint ſuſtinere?* But my Time will not by any Means allow me to deſcant upon ſuch Undertakings, or to ſet out their Greatneſs in their proper Colours; and I verily believe I need not do ſo, they ſpeak for themſelves without my Aſſiſtance; they alone, without any other of his heinous Deeds to accompany them, are ſufficient to make the Wretch abhorr'd by all good Men, and to occaſion both good and bad not in the leaſt to mind what he ſaith or doth to blaſt others. However, I cannot forbear to make a Remark or two upon the Circumſtances of them; and the rather, becauſe they, as well as the Subjects themſelves, are of conſiderable Importance. The firſt is, that one of his Attempts to deſtroy himſelf, was, at a Place call'd the *Melancholy-Walk*, ſome Diſtance from *Graveſend*, where he was found by a certain

tain Gardiner in a Ditch, with a Dagger under his Gown, ready to give the fatal Stroke; some Body having took Notice of the Wildness of his Looks, and watch'd him thither. Pray, who was the mad Man and Student of *Bedlam* now? May not all these, and the like Flowers of Rhetorick, and Streams of good Nature, which he hath so plentifully shower'd upon a Neighbour and Brother, with greater Reason be retorted upon him, than ever he bestow'd them? Or are they the best Excuse that can be made for such a monsterous and unnatural Design? *Dei qua Tisiphone quibus exagitare colubris!* But if he had a Mind to rid the World of a great Plague, and to inflict upon himself a Punishment suitable to those many and grievous Offences committed against God, the Church, and his Neighbours, why did he fix the Scene of his Tragi-Comedy in the Fields, and not at Home? O! there lay the Cream of the Jest. Had the melancholy Farce took Effect in the Place he design'd it, he had kill'd two Birds with one Stone, the same Dagger which had murder'd the Body of one execrable Wretch, had murder'd the Reputation of a whole honest and good Corporation. Then some of his hopeful Gang at the Custom-house hard by, would have founded the Alarum of a new *Banbox-Plot*; and, as he hath over and over proclaim'd it, that the Persecution of him ariseth from his preaching *Apostolical Doctrines*, and his hearty Love to his Queen and Country, so they would have sung the second Part of the same Tune, and have dubb'd him a Martyr for the same *righteous Cause*. The second Circumstance, is, that he once hang'd himself in his Sash. A very learned Divine (I think it was *Grotius*) observes, that sometimes the Justice of Heaven so orders Matters, as that Mens Crimes shall be legible in their very Punishment; and he instances in the Case of the Concubine who was forc'd to Death, (*Judges* 19. 27.) on which he makes this notable Reflection, *Ita Divinitas ordinatum est ut scortum scortando intereat.* And why may not we by the same Reason say, that since this execrable Miscreant had determin'd to take a Dance in a Noose until he was out of Breath, Providence did interpose it should be in that of a Clergy-man's Girdle; that as he had often and most vilely abus'd and disgrac'd his most holy Profession, that Badge of it should reward him accordingly. It is, I confess, a very odd *Phænonemon*, that any Thing should interpose to reprieve such a profligate Wretch from Execution, when he was convicted and condemn'd by so impartial a Witness and Judge, as that of his own Conscience: But if this was by the special Intervention of the Power above, we may well conjecture it was because the Criminal's Sins, though very numerous and swelling, like those of the *Amorites*, *Genesis* 15. 6. were not yet full; but if the same infernal Being, who tempted him to this exorbitant Wickedness, sav'd him, doubtless it was because he timely foresaw his grand Interest would be better serv'd by the longer Life of his dutiful Servant and laborious Vassal, than ever it could be by his Death, however scandalous to Religion, or destructive to the Man. And as once an Ass was loos'd from the Stall, because *the Lord had need of him*, so here a much viler Creature was loos'd from the Beam, because the Devil had need of him

him. If so, I foretel, without being a Prophet, that the old Gentleman will have no Occasion to repent of this his Act of Grace, and that his Devotee will make an admirable Use of the kind Reprieve he hath sent, and the Time he hath lent him, and do him all the Honour and Service he can in every Capacity; that the Beast will earn his Living, as we phrase it, and deserve all the Wages he shall be pleas'd to allow him; yea, and in Pride, Malice, Cruelty, Stubbornness, Lying, Slandering, and Hatred of good Men, will be a Sort of Devil himself. Of all which, his late Pamphlet is a noble Specimen, the joyful first Fruits, and sure Fore-runner of a plentiful Harvest of Wickedness, which will, by his Means, arise in the Country.

To conclude, whereunto shall I liken the Man of this Generation? And to what shall I compare him? In all my small Reading, I cannot pitch upon his Match, except it be *Verres*, who was just such a Temporal Substitute in *Sicily*, as this Spiritual one in *Gravesend*, and of whom this latter seems to be the very Transcript for his insolent Pride, his daring Impudence, his nocturnal Revels, his scandalous Debaucheries, and his open Violation of the Laws of God and Man, and his towering and singular Wickedness. And to carry the Parallel a little farther, as the best Orator in the World was oblig'd to make five Books, besides an Introduction, (which he calls *Proœmium Actionis in Verrem*) before he could drain that Common-Shore of Filth, and set out that Giant of Sin in his full Proportions, so as many and as just Discourses will be requisite to set this modern hideous Monster in his true Colours; until some of which be publish'd by me, or some abler Pen, what I have here writ, may serve as a Preface. Upon which Account, I humbly presume I may be allow'd to apply to this greatest Sinner of our Times, what *Tully* said of that greatest of his, (Lib. 4. in *Verrem*) *Qui tandem istius animus est nunc in recognitione sceleratorum suorum cum ego ipse in commemoratione eorum non animo solum commoveor, verum etiam corpore perhorrescam?* And (Lib. 5.) *Hæc si tibi tuus Parens diceret posses ab eo veniam petere? Posses ut tibi ignosceret postulare?*

AFFIDAVITS and CERTIFICATES.

THIS is to certify all whom it may concern, That Mr. *Thomas Barnes*, of *All-Souls-College* in *Oxford*, whilst a Student in the said College, gave such ample Proofs both of his Intellectuals and Morals, as with a little Application may render him not only capable of, but an Ornament to any Profession. To his Intellectuals I can more particularly stipulate, as having been his Tutor, and by consequence more intimately acquainted both with his natural and acquis'd Endowments, which he abundantly manifested, to the Conviction of others in his publick Performances. As to his Morals, they were equally conspicuous to the rest of the Fellows and my self, and am sure they'll join with me, that it can't be readily resolv'd, whether he

he was more constant at Divine Offices or College Exercises, being so very constant at both. This summary Character I think my self oblig'd in Justice to give of Mr. *Barnett*, and am ready to make good all the Particulars thereof, when requir'd,

All-Souls-College. *R. Lloyd.*

THIS is to satisfy whom it may concern, That Mr. *Tho. Barnett* hath liv'd at *Durance*, in the Parish of *Enfield*, in the County of *Middlesex*, for the Space of a Year and a quarter, as Tutor to some young Gentlemen, and demean'd himself soberly, discreetly, and diligently in the said Employment; and is a Person of very good Learning, unquestionable Morals, and orthodox Principles, as witnesseth,

Jos. Gascoigne, Vicar,
Rob. Uvedale, School-Master.

THIS is to certify whom it may concern, That I *John Broom*, of the Parish of *Darn*, in the County of *Kent*, did hear Mr. *Christmass*, Curate of *Southfleet*, say to one of his Parish, *Plague, why do not you keep to your own Parish-Church?* and that he went to hear a Parcel of canting Rogues and Dogs; and repeated more than once or twice those Words,

Witness my Hand,
John Broom, March 19. $17\frac{12}{13}$.

I was by at the same Time, and heard the same Words,
Joanna Broom.

THIS is to certify whom it may concern, That I *John Chapman*, Master of the *New Tavern* in *Gravesend*, did never, to my Knowledge, see the Reverend Mr. *Barnett* until last *Easter*, at the Sign of the *Angel*, and this present Afternoon. Much less did I ever see or hear, that he was led Home drunk from my House,

March 21. $17\frac{12}{13}$.

John Chapman.

Kent, Gravesend, *and* Milton.

The Information of Arthur Gibbon, *of* Milton, *next* Gravesend, *in the County of* Kent, *aforesaid, Glazier, taken upon Oath before us,* Nicholas Child, *Esq; Mayor of the Corporation of* Gravesend *and* Milton, *next* Gravesend, *aforesaid; and* Stephen Allen, *Gentleman, one of her Majesty's Justices of the Peace, of and within the said Corporation, this* 8*th Day of* November, *in the* 9*th Year of the Reign of our Lady Queen* Anne *of* Great Britain, *&c.* Annoq; Dom. 1710,

WHO informeth, deposeth, and saith, That on *Thursday* Night last, the 2d Day of *November* Instant, he, this Deponent, was at the *Faulcon Ale-House*, situate in *Milton*, next *Gravesend*, aforesaid, in Company with Mr. *Thomas Swift* of *Gravesend*, and his Daughter Mrs. *Susanna Swift*, and others; and that *Arnold Syddall*, Clerk, Curate of the

the Parish and Parish-Church of *Gravesend*, was there in Company with this Deponent, and the other Persons afore-nam'd; and this Deponent then and there heard the said *Arnold Syddall* declare and say, That the Pretender, the Prince of *Wales*, was King *James*'s true begotten Son, and born of the Queen's own Body.

Capt. & Jurat. Die & Anno
Supra dict Coram Nobis, *Arthur Gibbon.*
Nicholas Child, *Mayor*,
Stephen Allen.

THIS is to certify whom it may concern, That I *John Lock*, of the *Faulcon*, in the Parish of *Milton*, next *Gravesend*, do attest, That the late Curate of *Gravesend*, whilst School-master of the same Place, did very much neglect the said School; in particular, that he hath often not been in the School for four or five Days together; of which I made Complaint to the Magistrates; And that he hath been at my House several Times very much disguis'd in Drink; in particular once after such a scandalous and beastly Manner, as Modesty will not suffer to relate exactly. In Witness to all which, I here set my Hand,

March 20. 17$\frac{12}{13}$. *John Lock.*

THIS is to certify whom it may concern, That I *Tamar*, the Wife of *Richard Venner* of *Gravesend*, have often, when I was unmarry'd, heard the late Curate and School-master of *Gravesend* swear when he was in his Garden; once in particular, very bitterly upon the Account of a Difference with his Wife. In Witness to all which, I set my Hand, *March* 21. 17$\frac{12}{13}$.

In Presence of me *Tamer Venner.*
Richard Venner.

THIS is to certify whom it may concern, That I *George Russel*, Common-Council-Man and Glasier, of the Corporation of *Gravesend* and *Milton*, have seen the late Curate and School-master of *Gravesend* drunk oft-times, and that his Character is very scandalous in our Neighbourhood. And I have heard several People say he is very apt to swear in his Drink.

March 21. 17$\frac{12}{13}$. *George Russel.*

THIS is to certify whom it may concern, That I *Nicholas Nash* of the Parish of *Gravesend*, do attest our late Curate to be a lewd, debauch'd, swearing Fellow; and that I have seen him in a notorious drunken Condition several Times, and have sometimes led him Home in that Condition. My early dropping of him, by Reason of his scandalous Life, hinders me from saying so much concerning him, as very probably many of the Corporation besides can do.

August 31. 1712. *Nicholas Nash*, Mayor.

THIS is to certify, That I *Richard Ireland* of *Milton*, next *Gravesend*, in the County of *Kent*, was, the 13th of *July* 1710, at the House of Mr. *Fry* of *Milton*, being desir'd to receive the Sacrament with him; that the late Curate of *Gravesend* was sent for several Times, to administer the Sacrament to him, (as he had promis'd to do) before he came; at last he came with his Wife, about one or two of the Clock in the Morning, on the 14th of the said Month; but in so disorder'd a Condition, (which Condition, I verily believe, was occasion'd by Drinking) that I question'd with my self whether I ought to communicate with my dying Friend, notwithstanding my Promise; and there was another Person that communicated with us, who will make Oath, when requir'd, concerning the same disorder'd Condition of the late Curate. He did indeed perform the Office, which I did think before he was uncapable of doing. About *Michaelmas* following, I was at the Funeral of Mr. *Southerland*, and the same late Curate of *Gravesend* came to perform the Burying-Office, but he was so disorder'd with Drinking, (as I believe) that he could not perform the Service throughout; and a Person that stood by me, said, he had rather have given a Crown out of his own Pocket, than that the Curate should have appear'd in that Condition before so many Dissenters. I finding him in this Condition, thought my self oblig'd to lay hold on his Arm, and lead him away; which I did, until she whom I suppose was his Maid-Servant, came and thank'd me, and said she would take Care of him.

I did not speak of this Sacrament-Business, except to my Wife; but there happening to be a Difference between this Curate and his Wife, upon which they parted, she afterwards told to some of the Neighbours, of the Disorder her Husband was in at the Sacramant, and the Pains she had took to rub him, and give him cold Water, before she could get him to come. One of the Neighbours ask'd me whether this Story which his Wife related was true, I answer'd, I was an Eye-Witness.

July 4. 1712. *Richard Ireland*, Jurate.

THIS is to certify whom it may concern, That the late Curate of *Gravesend* was drunk when he Baptiz'd my Child, in *May* 1711, about three or four of the Clock in the Afternoon; and that I have known him led very drunk at 12 of the Clock on a *Saturday* Night. Witness my Hand

December 10, 1712. *John Coffin.*

THIS is to certify whom it may concern, That I *John Hurly*, of the Parish of *Gravesend*, did about a Year and a half agone, take up the late Curate and School-master of *Gravesend*, in a Ditch near *Gravesend*, in a very dark Night, having dogg'd him thither by an odd Account my Sons gave of their accidental meeting him, and his desiring them to withdraw with their Candle and Lanthorn; and I discover'd